The Universalist Leader

A Journal of Tomorrow

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Religious Education Number

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (183[illegible] to 1897).

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—*From an Editorial in the Leader.*

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Who's Who in this Issue

Dr. George E. Huntley, president of the General Sunday School Association for the past ten years, was formerly professor of Homiletics and Pastoral Care in Canton Theological School. He was a member of the investigation commission sent by the Near East Relief to Palestine and Turkey in 1919.

Rev. Francis W. Gibbs has been for the past five years pastor of the Fitchburg Universalist church. He is first vice-president of the General Sunday School Association.

Carl A. Hempel is Director of Young People's Work in the Lynn church and at the head of the Home Service of the Red Cross in that city.

Rev. Horatio E. Latham has been pastor of the Universalist church in North Attleboro since 1916.

Rev. A. Gertrude Earle, pastor of the Universalist church in Methuen, Mass., since 1910, is superintendent of the Missionary Department of the General Sunday School Association and a member of the Board of Foreign Missions.

Dr. Henry R. Rose has been pastor of the Church of the Redeemer in Newark since 1898 and is a member of the Board of Trustees of the Universalist General Convention. Dr. Rose's reputation as a lecturer extends beyond our own denomination.

Dorothy Hall was graduated from Barnard College in 1919. She contributed letters to the *Leader* from Europe in 1922, and now is on its editorial staff.

* *

If "collective bargaining" signifies, as is not infrequently the case, the privilege of delivering to a company an ultimatum as to how the business shall be conducted, then this signification should be plainly set forth. No sinister purposes should be permitted to masquerade under so ingratiating a term as "collective bargaining." (*Independent.*)

* *

We have no hesitation in saying that every person who favors the Eighteenth Amendment sins against the community and against himself if, after these years of Prohibition, he drinks intoxicating liquor, no matter whether it has been legally obtained or not. He is a contemptible hypocrite. . . . There are plenty who break the law and who yet regard themselves as morally superior to the bootlegger whom they patronize. (*Independent.*)

* *

The greatest enemy of the nation is the man who takes the law into his own hands, whether acting alone or as a member of a lynching gang or a Ku Klux Klan, or anything else. (*Christian Work.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

REAL THINGS

WHY don't you go into the ministry, Henry?" said the Bible class teacher.

"Because I want something real," was the answer.

And after his university work, Henry went to the Bureau of Standards, Washington.

In fact religion deals with the most momentous "realities." The application of religion calls for heroic struggle. Research into the problems of religion takes the strongest intellect and the stoutest heart. The joys of the quest are the keenest life can give.

In what pursuits then do churches and Sunday schools pass their time, that they obscure these essential truths?

Not always but often they sneer at the intellect, resent the unknown and cling to the traditional.

They use the collective energy of church groups exclusively in works of self preservation. All they have to offer Henry are pious platitudes and a smattering of archaic knowledge. And where they try to be open-minded and want to do the right thing all too often they simply are mediocre in a world full of institutions and agencies which are both intelligent and efficient.

When Henry once got into the Bureau of Standards, he gradually dropped out of Sunday school and out of church. Once in a while he would come to a christening or attend service for the sake of old friendship, but he took no part. He was not interested. But he was so keen about the Bureau that sometimes he skipped his dinner and often he worked all day on Sunday.

Just what was he doing? As a country we don't know much about the Bureau of Standards. Occasionally, however, something dramatic happens like the explosion of last week. Three men are killed, seven are injured, some of whom will die.

"They are trained men," says Mr. Hoover. "It will take us ten years to build up another such a team." They are men who seal up a room and reproduce conditions of the atmosphere six miles high. They test out aeroplane and airship engines under every conceivable condition. They make safer a pathway for the pioneers of the air. Hurled many feet by an explosion, teeth knocked out, body shocked and wounded, they are the kind who stagger back as one of them did last week to shut off flowing ammonia and save other lives.

The Bureau is full of interesting activities dealing with all branches of science. Keen young fellows are breaking ground and are absolutely thrilled with the joy of the quest.

The problem of religious education as we conceive it, is this:

It is to broaden our conception of religion so that Henry and his colleagues will see clearly that what they are doing is a part of it and a glorious part. It is to vitalize religion so that red-blooded young fellows will get interested in it.

It is to train the growing boy and enrich the church service so that they will stay together throughout life.

It is to reveal the ministry by precept and example so that it will be understood as a field calling for men every whit as able and consecrated as are found in the Bureau of Standards.

* *

SELF-EDUCATION

DIFFICULT as it is there is no one thing which parents and teachers need to emphasize more than the fundamental fact that education in church, Sunday school or day school is and must be largely self-education.

Too often children are made to feel that the reason they do not advance is because the school has or has not some particular thing.

In fact, it depends on whether somebody has or has not put into the child the conviction that the question of progress is up to them.

It may be father or mother, it may be an older brother or sister, it may be the milkman or the old shoemaker, or even the minister—if along the way the child goes there is found a person willing to take time to tell the child how it all depends on his own efforts, that child will be saved educationally.

It is a great hour in a human life when that thought comes.

Previously the child has been thinking about the machinery which whirs all about it. Now all

at once it realizes that whether it can go to college or not, whether the church is strong or weak, whether the minister is able or dull, it, the child, can make of itself what it chooses.

We do not despise "teacher aids," "pupil aids," charts, note books, lesson leaves (as such), but the great thing the wise teacher will seek to inculcate is "self-help," self-cultivation, self-education, self-salvation.

The wise teacher will urge pupils to "work out their own salvation," and at the same time to remember that "it is God who worketh in us."

* *

NOTHING SECULAR

THERE is one phase of religious education to which attention is not often called. It is making our children realize that all true things that they learn in day school are as religious as the true things learned in Sunday school; that all noble impulses which come to them in the one place are as sacred as those which come in the other place; that the spirit of God and the leadership of Christ are wherever our minds and hearts are drawn toward the things of truth, beauty and goodness.

The freeing of the mind, the making it open to truth from all sources, is one of the great objects of education.

An obstacle in the way is the compartment theory of truth or beauty or goodness—one kind for this day or place, another kind for that. That truth is all of a piece is the great lesson to teach. This lesson can be taught so well on Sunday and in church schools that all the lessons of the week will be richer for it.

And life itself will be deepened immeasurably.

* *

THE SUNDAY SCHOOL HELPER

THE Board of Trustees of the Publishing House have referred the nomination of an editor for the *Sunday School Helper* to a special committee consisting of Dr. Frank O. Hall, chairman, Dr. John S. Lowe and A. Ingham Bicknell. The Board has not been inactive in this matter. At one time it seemed that an ideal arrangement had been perfected to enlist the service of two well trained, competent persons in a joint editorship.

Because of serious illness, this management has had to be abandoned, but the committee is now taking hold in a vigorous way.

* *

WEEK DAY RELIGIOUS EDUCATION

IT is true that we do not spend enough time on religious education.

It is true that our teachers and teaching often are bad.

It is true that our books and pamphlets, notes and helps, do not measure up to what we want.

It is true that religious education is the most vital and important part of education.

But it is likewise true that week day instruction in public school hours has a difficult and dangerous side to it.

For our part, we are willing to await the study of results in communities where such work is going on.

But all of our instincts are against it because of the intolerable evils in all ages which have come from a union of Church and State; because if it is done in school time by authority of school boards, it inevitably will possess government color; and because it introduces a divisive factor among children whom we want to unite.

As a nation our problem has been to assimilate and unify diverse elements in our population coming to us from all over the world. The great agency to do this work has been the public school.

Little Italians, little Greeks, little Germans and what not, have learned to say together, "I am an American." Faithful teachers have done noble service in unifying these racial elements.

Now shall we endorse a movement which breaks the children up into sectarian groups?

It is reliably reported that in the Bronx where this thing was being tried out a band of Catholic public school students, goaded by some of the Protestants, marched away singing:

"Catholics, Catholics, ring the bell,
Protestants, Protestants, go to hell."

The reply was one of jeers and taunts from the Protestants.

Universalists are awaiting with interest the report of a special committee of the General Sunday School Association, of which Judge Galer is chairman, appointed to investigate this important subject.

* *

THE CASE METHOD IN RELIGIOUS EDUCATION

GREAT teachers have been distinguished as much by the method of their teaching as by their subject. It was not enough for them that they had a great subject to teach, they must teach it in an effective manner. Teaching is not so much imparting knowledge as it is communicating truth. The truth taught must be carried over into the mind of the taught and be received in the same spirit as it was communicated. How to do this is the real secret of the great teacher.

Now the "case method" has proved to be one of the most successful ways in communicating truth. Louis Agassiz followed this method in teaching zoology. He studied a living specimen; concentrated his attention on this one animal; learned all he could about it; saw it as a specimen of others and thus learned the meaning of the whole species through the individual. He set his students to do the same. He kept them at single specimens for a long time, and they were amazed at last to find that in knowing the individual specimen they were led into the secrets of the whole animal world. A good method can be used in teaching and studying other subjects, and this case method has been applied to the study of medicine, law, literature and art, biography and history.

Now we should avail ourselves of the same method in our moral and religious education. The subject matter with which we deal is primarily a man's relation to God and the effect this has on his behavior in relation to all the children of God. This subject matter is found in human experience. It is largely, as a vital matter, in the lives of men, women and chil-

dren. As they believe in God, so they act in relation to Him and behave in relation to others. As they do not believe in Him, so is their conduct profoundly affected.

There are certain men in the history of religion, whose lives are recorded in the Bible, or in the history of the Church, or in secular history, and in our contemporary world, who serve admirably as "cases." We see clearly in their experience just what religion is in some one or more outstanding features, and what power it has in human life. It may be faith, or hope, or love, or humility, or holiness, or veraciousness, or the reverse: doubt, despair, selfishness, pride, sinfulness, sophistry, deception. We see how such individuals behave, negatively or positively, towards God and man and the world. We discover why they came to act in this way; we trace the consequences of their conduct in their own character and in the lives of others, and in history. This is a psychographic study. It is the case method applied to souls, to human beings in their deepest natures, in their most profound and intimate relations.

This "case method" should be used in a far larger measure than it is in our education of children and youth. The biography of others deeply interests them and has a profound influence in their lives. The psychography of others would have as deep an interest for them and as profound an influence upon them. The best teachers of children and youth in our Sunday schools now use this method with great success. They study the lives of men and women and children as the living embodiment of religion and morals.

And there are preachers who have followed this method in their preaching. They have studied souls; they have found their living specimens of religion in the great characters of the Bible, or the Church, or in secular history. Dr. Alexander Whyte, the great Scotch preacher, used this method with great effectiveness. Dr. Jowett, the Master of Balliol, following the method of Plutarch, used the double case method. He studied two contrasted characters. Some ministers whom we know have done the same thing. They have become adepts in the art of psychographic preaching. Their achievement should lead others to do the same.

We suggest a study of the way three great preachers studied the profoundly interesting character of Balaam. The sermons of Bishop Butler, Cardinal Newman, and Bishop Brooks on the character of Balaam will well repay close study as examples of the case method in preaching.

D. E.

* *

THE BASE SECTARIAN MOTIVE

THE thought back of the act is important in Sunday school work as in everything else. We deceive ourselves when we think that the useful and important thing that we are doing is independent of our motive. We fail to accomplish all that is possible in a noble service when the motive is wrong. Sooner or later the mean motive will color the greatest work.

In religious education that coloring starts with the work. What the teacher is speaks so loudly that the pupils can not hear distinctly what he says. If he is, for example, a sectarian, keen above all else to make little Presbyterians or Universalists out of them, that will soon come out.

A discriminating observer said recently that the sectarian motive was the one strong motive in all Sunday school work. If this is true, then the call should be, "To your knees, O Israel."

Our prayer should be, "Create in me a clean heart, O God, and renew a right spirit within me."

There is no right motive but to serve the children, to make them open-minded, to give them a love of truth, beauty and goodness, to induce them to apply the deed, to show them what it is to be socially-minded like the Master, to make them, in short, good Christians whether they join our particular church or not.

It would be far better to make them broadminded useful Congregationalists or Presbyterians than bigoted Universalists.

* *

THE WATER-TIGHT MIND

ONE of our choicest spirits in the Middle West writes us that at a recent service a Methodist minister told the congregation "how he had prayed God to keep his mind and opinions from being perverted by the teachings of a looser element that was being introduced in the faculties of the theological colleges. He said, 'I had to write my theses on a line with the lectures, to make my standing; but God held me to the *true faith*.' "

Perhaps the greatest obstacle to religious progress to-day is not the ministers who think wrong, but the mass of ministers who refuse to think at all, of whom this good minister brother is a shining example.

* *

A CLARION CALL FROM THE GENERAL SUPERINTENDENT

As Director General of the National Memorial Church and Perin-Cate House Campaign

THE Washington Church and Perin-Cate House project is the first item on the calendar this fall and should be cleaned up at the earliest possible moment. Many churches are busy with their quotas.

It is to be hoped that all of our churches will get into line at once and go the limit of their ability in time to report the result to headquarters before the Providence Convention.

A new year is opening. Full speed ahead should be the order. Our train is a good one as it is. We want to make it a "Twentieth Century Limited." You can help.

The Washington Church when completed may differ in important respects from the design as originally planned. But the project itself is unchanged.

A memorial has been projected to stand in the Capital City, reminding us of noble figures who have lived and died for us and for their fellow men, calling us to noble service. It will be dignified, beautiful, churchly and adequate.

Let us clear the way for the new Washington Church in accordance with the obligation we took upon ourselves in Detroit two years ago.

John Smith Lowe.

From Utica to Providence

George E. Huntley

SOMETHING important happened in 1913. There came a "Right about, face!" there came a "Forward, march!"

Suppose that nothing had taken place to turn the course of our Sunday school life from dissolution to construction—what would be our denominational situation to-day? It is worth while to imagine, if we can, just what would be the condition of our Sunday schools, our Young People's Christian Unions and our churches, if no radical and determined steps had been taken to make our religious education efficient and progressive.

As a matter of fact a slump between 1903 and 1913 has been followed by a jump between 1913 and 1923. A chart was once made out and presented to the Trustees of the General Convention, giving the alarming curve of decline in our Sunday school membership during the closing years of the nineteenth century and the opening years of the twentieth. About a third of our constituency disappeared in a decade. Had the same ratio of disintegration continued we would have in our schools to-day hardly more than twenty thousand members. Thinking, then, of the mere matter of numbers, it is clear that *something* had to be done.

The jump that followed the slump has not been as tremendous as might have been wished, but it has been very considerable. About a hundred and twenty-five schools have been organized or revived. In no year since 1913 have our schools failed to show a net gain in membership, and during one year the increase was over five thousand. We now have four hundred and thirty active schools with a roster of about forty thousand pupils and teachers.

Of course, no one will say that a census reveals the most important facts regarding any phase of religious life; we may rejoice, however, that to-day we have schools enough and members enough to make a census worth while and reassuring.

The decade since 1913 has been one of the most trying in all Christian history; and any religious organization that has advanced in membership has reason to be congratulated. Even before the shot that wounded the whole world was fired, there was a tendency toward gross materialism and superficial sensuality that caused sad concern among thinking men. The Church seemed to be losing its vitality and magnetism. Then came the great war, when attention was centered strongly on matters political and matters military and matters commercial rather than on matters spiritual. It was extremely difficult to secure Sunday school officers and teachers at a time when for every energy there were a thousand and one demands, all made in the name of patriotism. That our schools made progress during a period when those of most denominations lost in membership and support is a fact worthy of clear statement and strong emphasis. Moreover, in the times of mental and moral reaction following the war, perhaps as dangerous as those of the struggle itself, we have continued to gain.

An explanation of the unusual progress of our schools, made under conditions of difficulty, is asked by thoughtful friends. Has success come because of some altogether unprecedented interest in religious education? No, that is not the answer; for there have been periods in our denominational history when the recognition of our duty in that regard has been as keen and as general as any recently secured. If any one will take the trouble to read the Universalist papers published during the seventies, for instance, he will be astonished to discover the importance that the Sunday school had in the thought of our Church. The subject was prominent at every convention, large or small; it was given a large amount of space in every issue of our publications; it was discussed frequently from almost every pulpit. Among the leaders there was a high degree of scholarship. Why then did we come to the period of apathy and decadence? The answer is that the interest in former times did not lead to organization, or at least to sufficient organization.

In this decade of progress we have been getting together as never before; and in union there is strength and wisdom and inspiration. There has been an era of activity and usefulness for the State Associations, the officers of which are entitled to large credit. The organizations in Ohio, Maine, Massachusetts and other states, with very long histories, have taken on new life and power, while others, more recently formed, have set themselves vigorously to serve their local schools. The State Associations have been wise in choosing a comparatively few forms of activity, and generally speaking they have been highly efficient. Their very existence has helped to create a sense of solidarity, an *esprit de corps*, which has meant new and larger success.

With the movement for organization everywhere manifest, it was perhaps inevitable that an association national in its scope should be formed. We did not think so at the time. Most of us fought the idea, and we smile now as we remember how we went to Utica resolved and mutually pledged to kill instantly and permanently any thought of a nation-wide organization. We meant well but we were mistaken.

The gathering at Utica, held in July, 1913, in connection with the convention of the Young People's Christian Union, was called by the Sunday School Commission of the General Convention, a group of able and consecrated men and women, whose chief fault was that they were so over-busy with other matters that they found it impossible to give to their task the time and attention that it demanded. It was in the minds of most of us that the General Convention might be induced to spend more money in the development of Sunday schools and possibly to engage a paid officer to look after their interests; but it must be confessed that plans were vague. The significant facts were that we were alarmed at the prevalent losses and that we were eager to do *something* to save our schools.

Dr. John Coleman Adams was the commanding spirit of the gathering, virile, sweet, humorous, enthusiastic for progress. The Rev. Francis W. Gibbs

presided, Judge Brayton A. Field gave legal dignity, Aunty Brown blessed us, Miss Beatrice Trench gave assurance of youthful support. There were forty-seven people present when the meeting began, representing North, South, East and West, and the number grew to seventy-five.

Had a vote in regard to forming a national association been taken at the beginning of the meeting, the majority probably would have been forty-six to one against the proposition, Mr. Marshall A. Brown of Ohio being the lonely champion. But, somehow, no one knows just how (perhaps because, as has been said, we had a Pentecost), it was not long before a committee had retired to formulate the fundamental purposes of such an organization. Mr. Brown, honorable pioneer, was rewarded by being made temporary treasurer, and until the present time he has been the faithful custodian of our funds.

During the summer a constitution was drawn up and at Chicago, when the General Convention met, our Association came into full legal being. Its primal pledge was, "For the General Convention first, last and all the time," and to that allegiance it has been unswervingly true.

The Association has been very fortunate in its vice-presidents and secretaries, men and women of aggressive spirit, sound judgment and thorough devotion. Honored from the beginning with a position of large responsibility, the writer has relied always upon his associates for wise counsel and generous support. Moreover, some fifty experienced and efficient workers have served as departmental superintendents, leaders from time to time of important phases of our service.

The General Sunday School Association began with a definite program, clearly stated in black and white. Instead of saying with St. Paul, "This one thing I do," it said practically, "These one hundred things I do." There is still preserved the original list of objectives, based upon apparent needs of the schools, and suggesting work enough to overwhelm the stoutest of heart. Tasks general and tasks specific were clearly chosen; and it is interesting to note that unto this day there have been few deviations and few additions. When at the time of the Drive an outline of our purpose was furnished to the Trustees of the General Convention, one of them said, "Well, you chaps seem to have it all there except the purchase of a good trumpet for the Angel Gabriel!"

One great need has been to impress and reimpress upon everybody, denominational officers, pastors, Sunday school leaders, teachers, parents, children, the supreme importance of religious education. The tendency to think of the Sunday school as a "necessary nuisance," as a bore to be endured, as a burden to be accepted with reluctant patience, has had to be overcome, the joy, the privilege of working with God in molding aright the ideas and ideals of future citizens and churchmen being constantly emphasized. Our workers, therefore, have tried to "talk up" the Sunday school in season and out of season—without acknowledging that any time could be out of season for so vital a message. When accused of being men and women of one idea they have replied, "Yes, *at least* one." They have been all things (like the Apostle, all *honest* things) to all men that by all means they might convert some to enlist in consecrated service for the world of to-morrow.

There has been unremitting effort to encourage local workers, to give them the assurance of friendship and fellowship, to hold them persistent to their tasks. Dozens of schools have been saved from dissolution by timely counsel and assistance given either by correspondence or personal visit. No school has been allowed to die without determined effort for its preservation. Even the strongest schools have been the recipients of constant good-will and good cheer. Every superintendent has received at least twenty-five communications a year from headquarters and with every message has been the implied suggestion: "We are in a great and glorious work together; we are marching on toward larger and larger success; you are expected to keep in step."

Other objects have been to suggest the most practical methods of work, to influence publishers in presenting suitable lessons, to assist in making the Sunday schools centers of moral and spiritual uplift, to supply helpful and inspiring literature, to lead in the application of the Gospel through social service and philanthropic and missionary giving.

It will be seen that these objects have been broad enough to call for a vast number of activities. In carrying them out, the printing presses have been kept busy, thousands of volumes have been loaned, visitors have been sent to every part of the country, great conventions have been held, full of inspiration and power. Speaking of our national gatherings, nine since Chicago (Boston, Pasadena, New Haven, Worcester, Cleveland, Baltimore, Murray Grove, Detroit and Worcester), it is right to say that at each one some special advance has been suggested and ordered and that at each one there has been a sense of divine guidance and blessing.

Comparing the situation of to-day with that of ten years ago, the observer can not fail to note a good many special points of progress. Of the numerical gains, important but not most important, mention has already been made. A second happy fact is that parochial interest has become much more general, trustees and deacons recognizing that religious education is a matter in which they are concerned and to which they ought to give financial and moral support. The school sessions have increased in interest and magnetism both during the opening services and during the lesson periods; reverence, not solemn but normal and happy, has been developed; a spirit of hope and gladness has been gained by officers, teachers and scholars. The equipment of the average school is in striking contrast to that of a decade ago, though it must be confessed that it still is sadly insufficient. A very marked advance has been made in educational standards, partly as a result of constant urging through the printed and spoken word that a school is an institution designed to teach something and accomplish something and that our workers ought to take advantage of every gain in modern pedagogy. Possibly the progress of greatest importance of all is in regard to philanthropic and missionary g ving, new within the decade and now so well established that our schools contribute twelve thou-

sand dollars a year for the benefit of those who need physical relief or spiritual nurture.

It has been exceedingly gratifying to notice the changed attitude of interdenominational workers toward Universalist Sunday schools. Their respect has been won and they extend to us a cordial fellowship and a hearty co-operation. The prospect for our schools is exceedingly bright, the spirit everywhere being one of aggressiveness and hope. From Utica to Providence has been a journey up hill and over some rough and trying roadways, but it has been one of joy nevertheless. Now, at Providence, in October, we shall take breath, catch new vision and once more highly resolve.

Dare We Send Our Children to Our Own Sunday Schools?

Dorothy Hall

IT would seem reasonable to suppose that a Universalist Sunday school would be a safe, sane and sensible place for a child to receive religious instruction. I had taken it for granted myself until I became interested in the official literature issued by the Universalist Publishing House for the use of teachers and devotional leaders. In the Intermediate lessons in the *Sunday School Helper* and in the material offered under the title of "The Junior Devotional Meeting" in *Onward* I have found much that seemed to me to have a distinctly Orthodox slant, much more that is sheer sentimentality and some that is simply untrue.

God, for instance, is not a Universal God. He has His favorites. Our children are taught that "to ask God to make the sun set an hour earlier on a given day is a foolish prayer. He is not going to upset an orderly universe by saying Yes to a prayer like that." Well and good. But in the same sentence they are told that "more than once His rain, or snow, or fog has come to conceal a group of His praying children from an enemy." This God will never go so far as to take liberties with the sun, but manipulates the rain and fog to suit the whim of the moment. Do we expect that any intelligent child will fail to see the inconsistency there? And furthermore, "we are to study God working out His great purpose of being recognized and worshiped everywhere in the world as the Creator of the universe and as the Father of mankind." This strikes me as a selfish and most ignoble purpose to attribute to the Almighty. Is it such a conception of God that we who profess so fervently our belief in the progress of mankind wish to develop in the minds of the Universalists of the future?

In our zeal to work up a missionary spirit in our Sunday schools we are teaching a "holier than thou" attitude that is despicable. "Are you glad," says the *Sunday School Helper*, "that you know of God as a loving Father? Do you wish, instead, that you had been born in Japan and had been taught to worship the fox gods and the monkey gods, or perhaps the great Buddha? Or would you prefer Korea, where the fear of evil spirits makes one afraid to turn a corner of the street? Or how about China, where magic charms would be given you when ill, and your flesh pierced with red hot needles to let the demons out? Or would you choose Africa with its witch doctors to cast evil spells upon you? Or will you take India and worship its sacred cows and snakes and other animals?"

And then it explains that "the love of God is an inestimably precious gift. We who live in the sunshine of the knowledge of the love of God can not realize, except by keen imagination, the lack in the lives of those who are wholly out of harmony with God and who dwell in ignorance, fear and superstition." When the child dutifully exercises his keen imagination as directed what sort of a picture does he make for himself of the world? He sees God smiling upon all Universalist children who go regularly to Sunday school, and around on the other side of the world, somewhere out of sight of God, a vague conglomeration of queer-looking Japanese children singing hymns to enormous foxes, and funny little Koreans living in a perpetual Hallowe'en and Chinamen jabbing red hot needles into screaming babies. This certainly is not a Universalist conception of the world. It smacks too much of the Orthodox view toward the poor benighted heathen. We have all the advantages! We are God's chosen people! Instead of instilling such notions into the minds of our children we ought to be explaining to them and teaching them all that is spiritually and ethically valuable from all the peoples of the world. It is hardly to the credit of our denomination that they should go away from our Sunday schools with contempt in their hearts for all nationalities and religions not their own. Does the history of Christianity reveal no sins and shortcomings equal to evil spells and red hot needles? Have the religions which have served and steadied other races in their slow progress from barbarism to civilization no principles or precepts which Universalist children might profit by?

For quite different reasons I object to the following, quoted by the *Helper* from a sermon by J. D. Jones: "Though Christ was born a Jew, he is not Jewish. Christ is absolutely free from local and national limitation. Born in Judea, he belongs to the world. The greatest of men are children of their land—tempered by their language, tradition, history, temperament, genius, customs and point of view. Hard as they may try to be thoroughly cosmopolitan, it is impossible for them to divest themselves wholly of prejudices and limitations. But it is not so with Jesus Christ. Nothing particularly Jewish runs through any word or institution of his. There is no need to make particular allowance for the oriental bent of mind. He speaks to us in our English Bible to-day. Has any of you detected a foreign accent in his speech?" This simply is not so, as any student of the Bible knows. Jesus' oriental temperament and mode of thought is manifest throughout the New Testament and has to be taken into consideration

in any intelligent study of his life and teachings. Every Sunday school teacher must realize it and bear it in mind continually. The *Helper* defeats its own purpose by setting forth such a misconception.

If the Sunday school lessons are Orthodox the Junior devotional columns provided by *Onward* are so crammed with sentimentality that no self-respecting child could possibly be expected to take them seriously. "God was a wise Father, He knew that His children would need a guide book, so He caused the Bible to grow little by little until it became the Book which we know to-day. Such a wonderful book, full of so many wonderful things. . . . Think of your life as a sea which you are crossing. You are sure to need guidance; you will never, never, never be big enough or wise enough or strong enough to cross it without God's help." "If some of your pennies sailed away to Japan, Miss Kirk is making them into sunshine over there in the Sunshine Kingdom. They have so much of the sunny kind of sunshine, but so little of God's Son-shine, which tells them about Him and helps them to know that they are His children and that He loves them. God can make sunshine, but He can't make His Son, Jesus, shine in their hearts without our help, yours and mine." "You will meet many old friends in this chapter. . . . You will get acquainted with Miss Open Sea and Rough River too, and hear about the pilgrimage which Grandfather took. Don't you hope he will find out about the Heavenly Father and so be happy?" If any one had talked to me like that in my childhood I should *not* have hoped that Grandfather would find out about the Heavenly Father and so be happy, I should have taken a violent dislike to him and should have hoped ardently that he would stub his toe and bump his nose and mess himself up generally. I fail to understand why we can't offer our children virile, substantial stuff instead of this sort of thing.

To me the training of our children is the very most important task we have before us as the Universalist Church. If we want a supply of Universalists twenty-five years from now we must begin manufacturing them. What is being preached from Universalist pulpits is not nearly so vital as what is being taught in Universalist Sunday schools. If we are turning out smug, self-satisfied, sentimental youngsters, who will there be to spread our message and uphold our belief in brotherhood and progress when they take their place as church members in the years to come? We must pay attention to what we are teaching our children. Membership campaigns for our Sunday schools and the most inspiring slogans on banners all around the Sunday school rooms will profit us nothing if the fundamentals of our teaching are not broad and true and generous. I ask that Universalism be introduced into our Sunday schools.

What Is Religious Education?

A. Gertrude Earle

DR. HARTSHORNE, professor of Religious Education in the University of California, says the most difficult part of his task is to make his students realize what religious education is. They think of it as meaning certain devices for running the Sunday school, and, having had some instruction along that line, are convinced that they know it all.

The writer once heard the Rev. Florence Buck give an address on religious education before a company of Unitarian ministers. It was followed by discussion and, one after another, the ministers rose to criticise the Beacon Course of lessons or to tell of some successful device used in their own schools. The presiding officer reserved the last two minutes for Miss Buck. Her words were plain and direct, something like this: "This discussion has not touched upon the subject on which I spoke to you. If there were not a Sunday school in the land, the problem of religious education would remain, and *it is your job!*"

Perhaps it is not strange that these misapprehensions arise when so many crude ideas exist regarding education itself. "Education is the storing of the mind with facts, the making of the pupil into a living encyclopedia"—an old idea that still prevails. "Education is a certain technique which will enable one to earn a living"—a more modern idea, widely advertised by the correspondence schools, and very generally accepted by thousands of ambitious parents. Another misapprehension is that education is secured only through schools. The child studies English in the class room but he learns English in his home, on the street, on the playground. He is taught accuracy in the mathematics course, but the careless, inefficient methods he sees used every day teach him inaccuracy. The school is an essential instrumentality for education, but let us not fool ourselves by thinking the whole task is accomplished there.

Now what about religious education? Try this, for a simple definition. Religious education is that part of education which sets the child right with God and his fellow men. It includes certain knowledge—of what others have thought about God and duty and destiny, of how that thinking has been expressed in worship and service; certain attitudes such as reverence, loyalty, social-mindedness; certain ways of living—doing justly, loving mercy, walking humbly. Religious education that stops with knowing has taken only one step, and that the easiest. Emotions and actions must also be trained before the task is complete.

The Sunday school is the time-honored institution for religious education. To it the home has turned over the whole responsibility. Bravely Sunday school leaders are trying to meet the need. But, fathers and mothers, ministers of our churches, leaders in the educational world, do you not see that the Sunday school can not possibly accomplish the whole task? The best Sunday school in the world, the ideal school of our dreams, can not do it. This ideal school may present the highest idea of God which human thought has achieved, and in the fashion best adapted to the pupil's mind. But his idea of God will inevitably be modified by his home, where perhaps the name of God is never mentioned, or by the crude conceptions of God in books he may read. The ideal school may build up worship programs to inculcate

generosity and offer a service program exactly fitted to develop unselfish habits. But other influences, such as the narrow self-centered policy of the very church which has established this ideal Sunday school, the extravagant pleasures of neighbors, or the over-indulgence of parents, will also contribute to the child's attitudes and conduct.

The Sunday school program for religious education too often stops with knowledge about religion. Teachers measure their success by the ability of the pupil to answer questions, and reckon their work as a failure because the right answers are not forthcoming. The indictment most frequently brought against the Sunday school is that young people know nothing about the Bible. The indictment is undoubtedly justified. Nevertheless, it ought to be far more widely understood that knowledge about the Bible is only a preliminary step toward religious education. Unless the knowledge we give the child results in religious attitudes and religious conduct, we have not educated him religiously. It is of little value to know Bible history unless one also appreciates the Bible as a guide to life. It is unimportant to know the steps of Paul's missionary journeys, unless one is also interested in the journeys of twentieth century missionaries. Of what avail to memorize the Psalms, unless the heart glows with such emotion as inspired the Psalms? To make a beautiful notebook is good training for the hand, but religious education must also train the hands in unselfish service to others. One may know every detail in the life of Jesus, but he is not educated religiously until he shares Jesus' spirit and imitates his example.

It is the duty of the Sunday school worker to make his program an inclusive one, giving knowledge, arousing loyalties, and training in service.

But at the same time he must recognize that the whole task does not rest with him. The church service, the home, even the public school, supposed to be "godless," each of these is contributing to the religious education of the child. Parents do well to place their children in Sunday school, but they are sadly deceived if they think that ends their responsibility for the religious education of their children.

Religious Education Through the Eye

Henry R. Rose

CONGREGATIONS demand change. They need variety. The new-fashioned service becomes old like the service it displaced. Therefore we must keep studying what to give the people. They won't come to church simply because the bell rings. A few will, but the majority will not. Preachers and church officials might as well face this fact. If there are new ways of attracting, holding and molding people, bid them welcome and make use of them while their pulling power lasts.

Just now the public is keen in responding to appeals to the eye. The great motion picture industry, involving millions of dollars of investment and tens of thousands of workers, has been built up because we are in a period of picture-love. Adults are children, after all, and is there anything that appeals to the child "curiosity-to-see" in us like lantern slides and films? Strive as we may we can not resist pictures, especially when they carry a dramatic story to a stirring or satisfying conclusion.

"The world and the flesh and the devil" know all this and are coining it into untold wealth. Why should not the church likewise grasp the opportunity and mint it into religious faith and character?

Thousands of ministers are doing it. They are wise in their own day and generation. Their churches are full or are more satisfactory in attendance than they have been for years. Converts to morning attendance and to church membership are many and increasing—the first step having been taken when the man or woman crossed the church door-sill to see the pictures or hear the illustrated lecture.

Two methods of handling motion pictures in the church. Both successful. The minister goes and sees every picture beforehand. He knows not only its quality and suitability, but its lesson. Then he handles it in either of two ways. Say that its main lesson is on loyalty. He may speak before the picture is shown or he may hold his sermonette until after the congregation has seen it. The first is the better order. The point is this: he preaches a brief but telling sermon on loyalty, deriving his applications of the theme from the film and also the Bible and religious life. This saves the evening from being mere entertainment and affords a live man a splendid chance to reach hundreds along religious and ethical lines.

There are some men rare enough in their ability to draw and enforce the religious equivalents as the film unfolds. If they know it well enough in advance and train themselves to speak while the scene is in accord with what they are saying they can make a powerful impression and appeal. But this takes knack and most clergymen do not possess it or have not been trained for it.

Do not forget that it is a great mistake just to *show* a motion picture without comment, however religious its theme. Then the preacher fades into the background and loses his grip on the people and the community. Might as well have a janitor run the show! The wise clergyman will always have a religious service of song, Bible reading, prayer and sermonette to precede the pictures, closing the evening with a hymn and the benediction.

There are several firms now catering to the churches and offering sacred films and others from which sacred lessons may be readily derived. One of the big motion picture producers for regular motion picture houses has also opened a department through which he is supplying many of his great pictures that are appropriate for church use. Other large producers will undoubtedly do this. But at present the real problem is to find enough films suitable for Sunday in the churches. Those gotten out by "religious producers" are, as a rule, tame, too conventional, or too preposterous to attract or move modern men and women.

It is also heart-breaking to rent a film on its alluring title and find so many questionable features

in it for church exhibition. Hence, adverse criticism falls on the luckless minister's head!

What the churches need, and may eventually have, is a man or group of men dwelling in New York City—the headquarters of the distributing end of the industry—who will see every picture and then send out reliable lists of appropriate and worth-while films to clergymen. This will save valuable time for ministers and guard against many a clerical heart-ache at the close of an otherwise perfect Sabbath.

There is another method of inserting religion through the eye which some of us have found less costly and far more effective than motion pictures. I refer to lantern slides. Sets have always been obtainable on the Life of Christ, Life of Paul, Stories of the Bible and scenes in the Holy Land and missionary countries generally. Their educational value religiously is enormous if care be taken to rent only first-class slides, artistically colored. Poor slides are a calamity in these sophisticated days. Even children know what is fine and demand the best.

I have been fortunate in being so situated as to develop an entirely new line of slides suitable for churches. I select such spoken dramas and silent dramas (motion pictures) as will lend themselves to religious treatment and enable me to derive and drive home one or more religious, moral, domestic or patriotic lessons. I make lantern slides from the scenes from beginning to end, have them beautifully colored, then write a sermon-lecture up to the slides, about fifty minutes in length. The effect is remarkable, both in the way of attendance and spiritual results.

No doubt the interest in motion pictures and lantern slides in churches will wax and wane, but it will never disappear wholly. The eye-gate will always be open to religious education. Strange that clergymen and church authorities are still so blind to this supreme and superb opportunity and agency for winning the masses to Christ and his pictorial religion, for the Gospel is a series of parables or word pictures.

My advice, based on an experience of a quarter of a century, is for clergymen to go into this thing immediately, using either the pictures that move or those that stand still. Let them make this feature the central part of their service, but never all of it. Let them add singing from the screen and reading of the Bible and prayer from the pulpit, together with a fine talk of brief duration when the picture is a motion one, or a gripping lecture, well written and strongly delivered, when lantern slides are the order. The results will surpass their expectations. A new interest in churchgoing will spring up. The Church as a whole will regain its power. And, what is very important, the clergy will find their pulpit work Sunday evenings a joy instead of a dread, as it is so often today.

This is no longer an experiment. We have been doing it in our church in Newark over twenty years. To it we owe much of the credit for having the largest morning and evening congregations in a city of nearly five hundred thousand people. What has been done in Newark can be done in every large city of the United States and can be repeated, with amazing results, in all the smaller communities. The innovation is only in its infancy. Is it not worth while to try a form of evening service that has brought to our church over twenty-five thousand people every winter, fully fifteen thousand of them men? Churches to which I have sent these new-type sets have in many instances been raised from the dead. In other cases, their evening attendance has trebled. Thousands have been led by the evening lectures to attend the morning service and become devoted and enthusiastic members of and workers in the church. This is one way and a successful way of obeying Christ's command: "Go out into the highways and hedges and constrain them to come in, that my house may be filled."

What We Have Learned in Lynn

Carl A. Hempel

WHAT we have learned in Lynn concerning religious education, opens up a very interesting subject. Lynn is thoroughly awake to the needs of religious education. The Lynn church is interested in its future and knows that its future will be in the hands of its young people.

So if the Lynn church would live it must do its best to train these young people to carry on ten or twenty years hence. It is the religious training during the first twenty-four years, during adolescence, which counts; it is the bending of the twig from eight to twelve years and the training of the bent twig from twelve to twenty-four years which means earnest future church workers and Christian citizens of tomorrow. Therefore it is of the utmost importance that every opportunity is given to bring religious education in all its fulness to the children and youth of the Church. To help bring this about the Lynn parish has created the position of Director of Young People's Work.

The Director of Young People's Work is responsible for all the activities of the young of the church. He is superintendent and administrative head of the church school. He is the adult adviser to the Young People's Christian Union; he is in active charge of the boys' activities and is expected to show his interest both by visit and counsel in all the girls' organizations. He is the official chaperon at all public functions given under the auspices of the young people, safeguarding their moral welfare and protecting the good name of the church. His parish consists of all the families connected with the church school and upon whom he calls on occasion. The Lynn church has recognized the value of paid supervision for the directing of its religious education.

The church school is well organized, having several assistant superintendents, all of whom have duties to perform. The six departments all have supervisors over them. These supervisors are in direct charge of their teaching force, for the supplies and everything pertaining to their department. The curriculum for each department is planned by a board of three members, consisting of the supervisor of the particular department, the pastor and the superintendent. The

policy of the school is to procure the best possible lesson material for the needs of pupils of each age.

The school is financed by the parish. The members of the school all pledge to the yearly budget of the parish, all the collections are turned over to the parish treasury, and the board of management of the parish appropriates a monthly sum for the support of the school. Thus the responsibility for the successful financing of the church school is placed where it rightly belongs—on the parish, and the members of the school in turn are taught to help support the church.

The kindergarten and primary departments have their own opening services and the superintendent is in charge of the service for the balance of the school. The whole church school hour can be made an hour of religious instruction. The opening service can bring character building thoughts of equal worth to those given by the teacher during the lesson hour. Reverence in a church school opening service is a quality to be sought for at all times. Some may question as to whether it is possible. It can be done. And prayer, with all its influence to bring about reverence and worship! Where do the children get the opportunity to participate in prayer if not in the church school? And then after the beautiful responsive readings, the whole-souled singing of hymns, and a prayer read in unison, the opportunity of the superintendent for personal contact with his audience by the use of a five-minute talk. One Sunday it may be on the slogan, again it may be on the prayer of thanksgiving, then another Sunday, "We are co-workers with God," or "Small things," Kindness, Giving, or "God and the countless blessings that come from Him," or one of many other subjects, each of them culminating in a climax, the inspiration for a moment of silent prayer with every head bowed, the superintendent offering a brief prayer of one or two sentences and then the room absolutely quiet until the "Amen." The whole service should not take over twenty minutes.

And the school is doing this with success. It requires preparation, everything ready, beginning on time, co-operation on the part of the teachers and pupils, talks limited to five minutes and no more, co-operation by the officials in allowing tardy pupils to go to their seats only at a stated time, and a program that has no pauses, that breathes reverence, worship and Christ, to bring this about.

And the lesson hour, the opportunity of the teacher, that time is his to teach and there should be no interruption. There the lessons of Christian conduct are taught, Christlike living, Fatherhood and Brotherhood.

The school gives opportunity for practising what has been taught. A church school lesson is a planned co-operate experience engaged in by teacher and pupils, receiving directions and inspiration in the class room and culminating in some act of Christian service or worship in the home or community. It is not only what transpires in the class room, but the result of that teaching put into action, which means the successful lesson. A deeper sense of faith, a desire to express it through worship, the practise of Christ's teachings through Christian service, making some one happy, the class as a unit helping one less fortunate than themselves, the gift-giving service at Christmas or the demonstration of real brotherhood for our Suffolk Universalists, the Armenians or Japanese, which proves that the church school lesson has struck home. Only by practising Christ as well as learning Christ will the lesson hour get in its most effective work.

And it is this hour of religious instruction, the opening service with its inspiration, worship, reverence and character building thoughts plus the lesson hour with all its impressions brought forth by earnest teachers laboring to shape Christian character and souls, this whole church school hour every Sunday, that is molding the lives of the young of the church. The program is not complete in one year, it begins in the kindergarten and runs up through the years, bringing to the pupils character-building experiences until the time comes, in the senior department, when the classes during Lent form a confirmation class under the leadership of the pastor. Then the supreme decision is made and the young people come into the church as its members.

Such a program is a recognition of the fact that the majority join the church during adolescence, 70 per cent under the age of twenty, 96 per cent under twenty-five and over 80 per cent of all church members from the church schools. And the preparation has been built solidly, over the period of years, founded upon a rock.

This school also recognizes that too much can not be done to help the teachers, so sends them to Ferry Beach and Northfield, paying the larger portion of the expense. During the winter they attend the Community School of Religious Education with entire tuition paid. The whole group of workers assemble monthly for the Church School Association supper and meeting and again listen to speakers.

To keep up attendance a complete check-up is used. The teachers are expected to keep in touch, either by visit, phone or mail, with all absentees. If the problem can not be solved by the teacher, he reports it to the supervisors and if the supervisor in turn fails it is given to the superintendent for his personal attention.

Continuing the program of religious education, the time comes, when the youth enters the senior department of the church school, that he should not only continue to learn Christian living and give expression to it through Christian brotherhood, but there should also be the opportunity for religious expression. The Young People's Christian Union fills this need. Every senior department member of the church school is eligible to its membership. The supervisor of the senior department is a member of the membership committee of the Union. The Union is an auxiliary, a responsibility, an advanced course of the senior department of the church school. It functions and is officered entirely independent of the church school, with the additional advantage of the interest of all the teachers and supervisor of the senior department and some financial assistance from the school.

The adult adviser is directly responsible for its work and program. In this capacity he suggests and advises, but never attempts to dominate. The young people are capable of doing the work. It requires only the real interest and occasional guidance of an

older one to carry on a most successful program. The duty of a director of young people's work is to allow the young people to give full expression of their opinions and thoughts at the devotional meetings and never to bring his own message until all others have had their opportunity. It is the young people's meeting, and it would be most unfortunate for an older one to steal the thoughts of a young person, thus preventing him from getting up and making his contribution.

The Unioners have been most ready constantly to improve their devotional meetings. The newer members take part by reading selections of Scripture. Then others, many times a dozen or more, participate in a beautiful service of prayer. This service is most reverent and worshipful. At first the prayers were prepared by the Director, then the members themselves volunteered to come to the next Sunday meeting, ready to read prayers of their own composition, and now some are making oral prayers. It is very effective to hear the prayers given in succession by the young people, while every head is bowed, then the prayer of the leader followed by a beautiful prayer response sung very softly to accompaniment of the piano. Such a service is bound to leave its impress on the young people. The rest of the service, the spirited singing, the efforts of the leader and the discussion make up an hour which is absolutely worth while

The young people come to the parish house at 6.30 p. m. every Sunday night and stay until nine o'clock. The devotional service takes over an hour as a rule and is followed by the serving of a very simple lunch, the latter being financed by the church school. The teachers of the senior department are each asked to be responsible for the serving of one of these lunches during the winter and then the young people take care of the balance of the Sundays in the season. The last hour is spent in social times, occasionally stereopticon pictures are shown, and many hours are given to group singing. Such a program produces an average attendance for the year of over forty. The Union is also educating through giving carol singing at the institutions of the city, helping the colored mission, and many contributions to worthy causes. A Junior Union is also preparing young people for senior membership.

Play is a part of religious education. That statement made at Northfield is entirely so. It is the duty of the church to take care of the play time of the young people. Surplus time, surplus energy, surplus money, are on the hands of the youth. Shall they expend them in places which will harm them or will the church supply the same amusements under proper auspices? This church says, "Meet the conditions and hold the young people." They have their minstrel shows, their parties and entertainments, their dances in the church buildings. The young people love the parish house. It means their devotional services to them and it also means their good times.

It is religious education when you foster such a feeling and encourage such an attachment. It is safeguarding the future. And what is true of the Young People's Christian Union is true also of the other young people's activities. They all meet the two-fold desires of the various ages of young people.

The Camp-fire Girls give honors for achievement, health, home craft, and duty. They also present the play program. The Knights of King Arthur hold the boys through their ritual and play and at the same time teach chivalry. The high school girls known as the Junior Every Day Club have fine times together and every cent raised is for "others," is given to charity.

The program of the Lynn church includes worship, reverence, study, religious expression, Christian living and supervised play. The whole together constitutes their program of religious education.

Our Summer Institutes

Francis W. Gibbs

"IT can not be done. We can not finance such a project and we have not enough specialized workers to make up a faculty." Such was the opinion of the majority of the officers of the General Sunday School Association when first we began to think of summer schools for our Sunday school workers.

For several years previous to 1919 we had been sending workers and officers of the association to denominational conferences and conventions to speak in the interest of modern Sunday school work. In the summer of 1919 we attempted our first real school, devoting the morning hours for one week to the study of methods of Sunday school management and teaching. Here we discovered that we had not only a few interested people who attended the school, but that we had the workers who were capable of treating departmental work and who were willing to give their time and effort to interest others in specialized work in religious education. It was a great find and so enthusiastically were they received and so earnestly did they do their work that the association felt that it was justified in looking forward to other years and an increased number of workers.

Changing the name from Summer School for Religious Workers to Sunday School Institute was but a natural step, as we could not and had no desire to attempt to compete with or supplant the Interdenominational Summer Schools such as at Northfield, Mass., and elsewhere. It was thought at first that a denominational summer school would detract from the larger movements and keep many of our workers from the great benefits to be had under such leadership. But not so, the opposite has proved to be the fact. We have had an increasing number attending the sessions of the interdenominational schools each year, while our own Institutes had larger attendance. Now comes the demand for a progressive course of study to extend over a period of three or four years for the full and actual training of teachers.

It has been the endeavor of the officers of the General Association not to duplicate work or subjects at the Institutes from year to year. We have found that because of the limited number of workers

it has been necessary to shift them about from place to place, confining a few of the periods each year to the same theme.

The first sessions of summer Institutes were held at Ferry Beach and Chattanooga, in 1919. Since then we have held sessions at Murray Grove, Chicago and at the annual conventions of the Association. The particular interest at Ferry Beach has led to making this a permanent institution. At Murray Grove we feel that the work is in an earlier stage of development, but here at the shrine of the beginning of Universalism in America is a most excellent opportunity for continuous work. Murray Grove has every facility for an ever growing series of Institutes for our whole Church. There is a real setting for inspiration for the teachers in our schools and the promotion of church history could well be carried on at such a place.

The purpose of summer Institutes for Sunday school workers is a growing purpose. We have learned through experience that we can not confine such work to any one part of religious education. Our first thought was that we must interest our people in the Sunday school as an institution, with a real work before it. We sadly needed better methods in school management and teaching, but even above this we needed to centralize thought on the serious necessity and worth of the school itself as a legitimate part of church work and life. Previous to the organization of the General Sunday School Association such thought was entirely lacking. Our church people and our ministers, taken by and large, did not grasp in any real sense the need of the Sunday school and the greatness and sacredness of its task and the responsibility the Church had for the continuance of such an institution. There is still room for improvement in this direction, but through the work of our General Association and the summer Institutes there has been awakened, in certain sections of our country, an interest in the school as a real and necessary part of the church.

It has been and still is the purpose of our Institutes to awaken an intelligent interest in the child to be taught. We have ventured into the field of religious pedagogy and teacher training, using child study as a basis of work. We recognize that it is well near impossible to teach religion without knowing something about the nature of the child. From the beginning we have made it our aim to insist that children in our schools must be taught and trained to think of others, to work and sacrifice for others. We have never neglected the study of missions and missionary endeavor and have tried in every way to impress upon our Sunday school workers that this is a necessary part of religious education. This will probably be the policy for all of our Institutes in the future. Another feature of our work in all our Institutes is Bible study Realizing that the Bible is the sacred book of our Christian religion and basic in the Christian's knowledge of God and Christ, we have in our Institute work tried to make clear facts about the Bible, its construction, its value to the present civilization and the necessity for the child to properly understand its message and power for the development of Christian character.

Such a thing as a static program in religious education is not practical. With the changing ideas and standards of education generally, we must move forward along the lines of the need and experiences of the present. Our Institute work may be broadly outlined for two or three years, so as to arrange for progressive study for any who will regularly attend, but further than this we can not go, as experience ever teaches us not only the value but the necessity of change. With the spirit of speed and the multiplicity of things to do being forced upon us; with the ever growing social consciousness; the increased demand on the part of leaders for week-day religious education; with a growing interest in community religious schools; with the need of adjustment of religious truth to the issues of the day and a better understanding of human relationship; with all of these and all that they suggest we must cope and stand ready to adjust our program.

There is a wide difference of opinion concerning the matter of religious education outside the Church, under the supervision of general educational boards, and all who are interested in the continuance of the Church are making this a matter of earnest study. Our Institute work to be worth while must keep abreast of the questions of the day and in all ways make progress with the leaders in religious education, at the same time in this work we must not forget the real objective is to help those who have voluntarily undertaken the work of teaching children the truth of life and God. Our summer Institutes are only agencies to help Christian workers who are in our various churches. Their success is due to the fact that we have a few loyal people who have the vision of the present need of religious education as the legitimate work of the Church and who give without pay their strength, energy and time and wisdom to help in the work.

Education and the Ministry

Granville Hicks

FOR many centuries the ministry was the learned profession. The village doctor was half a quack, but the parish priest was a man of letters. During the Middle Ages the monks were the principal supporters of education, and after the Reformation the Protestant ministers continued the tradition. When the Pilgrims came to this country their intellectual leaders were clergy, and when Harvard College was founded its purpose was to prevent the growth of an unlettered ministry

Strange enough is the contrast that to-day exists. In specialized knowledge doctor and lawyer, engineer and business man, excel the minister, while in general information the teacher and the journalist are often superior. Instead of being the most respected man of intelligence in the community, the minister is often the least respected. His opinions in affairs of this world are so generally unsound that his views of the next world are severely questioned. Only in the larger cities are there exceptions, many of them, of

course, notable. In the average town the minister is far from being an intellectual leader, and in rural districts he may be little better than illiterate.

At least three reasons can be discovered to explain this phenomenon. In the first place we must remember that the minister's shortcomings are relative. He fails to loom above his fellow citizens, not because he knows less than his predecessors, but because they know more than did their ancestors. Allied with this fact, is the general decline in importance of the ministry. The shifting interests of the times attach a comparatively small significance to theological disputes, the sort of thing with which the ministry was for many years associated. Moreover, the growth of other professions, with an accompanying recognition of their opportunities for service, has deprived the ministry of many followers. Far from attracting all men of outstanding intellectual ability, it now attracts very few of them. As a result many men of only mediocre talents enter the profession. Finally, the manner in which education for the ministry has ceased to center exclusively about the Bible has tended to make education requirements vague. The man who knows nothing but the Bible can not be said to be adequately prepared, but if he knows that well he can not be said to be uneducated.

Our next question logically is whether or not a minister needs to be educated. If we believe that his function is to save souls by persuading men and women to repeat a formula, we must admit that an education is at best only incidental and may be detrimental, but if we believe that the minister is closely interested in inducing his parishioners to lead good lives, we are bound to recognize that an education has possibilities. Even here we may believe that exhortation combined with the example of a moral life is the most effective method, in which case we shall not put education first on our lists of prerequisites for a successful ministry.

Most people, however, who have given any thought to the purpose and opportunity of the Church in the present era, have recognized the necessity for an intellectual background. Every problem of personal relations, and indeed the whole question of the religious impulse, involves psychology. A successful Sunday school can be founded only on sound pedagogical principles. Sociology and social ethics are needed if the minister is to make his church an effective agent in the community. A knowledge of government and history will help him to serve his people when they come to form their opinions on political and international measures; a familiarity with economics will assist in making his judgment sound in industrial matters; and an acquaintance with the fundamentals of science will give him an insight into the transforming forces of the last one hundred years.

This by no means exhaustive list indicates some of the branches of knowledge which contribute to the effectiveness of a modern minister. If he is to preach to men and women who have enjoyed some little education, and if he is to extend to them some measure of leadership, he must himself be educated. If he is to serve his parishioners and the community in which he is located, he must know much of the affairs of the great world, for he will find that his community is not and can not be isolated from the great trends of the times. Even in the most rural communities the educated minister is the only one who can meet the needs of the people, even though he often finds prejudices against which he must struggle before he can make the people see that the needs exist. In some country districts the problem of financing an educated minister has been successfully met by making an entire county his parish, a challenge as great as any city parish could offer.

How far do the theological schools as they now exist give the necessary preparation? Looked at as a whole, they fall pitifully far short. A mere glance at the elements of an education as outlined above will convince any one that a college degree should be required for entrance into a theological school, and that the school itself should give a rigorous course of three or four years. Not only the background is necessary, but a technical and professional training is essential. Homiletics, pastoral work, and religious education are only a few of the fields which apply directly to a minister's work. How can a man acquire the general and the specialized information he needs in less than a full college course with a graduate course in addition?

There are possibly not a dozen theological schools in the country that meet this standard. Our Universalist schools approximate it, but by offering a combined course for the degree of arts or sciences and the degree of theology they lower the requirements. Moreover, it seems to be the opinion of observers, an opinion not unsupported by undergraduates themselves, that irregularities are permitted in the theological schools that would not be countenanced in other graduate departments of the same universities.

The decline in numbers and influence of the Protestant Church is in part a cause of the decline of the ministry, but is also in part its result. Mr. Abraham Flexner, in his study of medical education, tells of the great harm which the low standards of many medical schools have wrought for the profession in general. Mr. A. Z. Read tells substantially the same story in his investigations in legal education. Have we any reason to believe that uneducated ministers will serve their communities any better than uneducated doctors or uneducated lawyers?

The Universalist Church has done well, but not well enough. Our schools need constantly to raise their standards until they are providing adequate training. Some people will immediately say that we now lack ministers, and that we therefore should take all those we can get without imposing on them too heavy educational burdens. It has been this attitude that has in part produced the shortage of ministers, and that has almost altogether been responsible for the poor intellectual quality of many of our theological students. By putting our requirements too low we have let in the poorest and have driven the best into the other professions.

The Christian Church seems on the point of a new growth. Its chief function must be to give leadership to a distressed and wandering people. Many qualities go to make up that leadership, and the intellectual qualities are not the least. The need of the Church, if it is to meet the need of the times, is trained ministers. Not lower but higher standards, with the challenge which a lofty demand always makes to youth, must be the educational program for to-day.

Cruising Around a Changing World

XXXVIII Belgium Revisited

John van Schaick, Jr.

WE had ten days only for Belgium. News had come to us in Paris about both my father and mother which made us want to hurry home. We secured passage on the first ship available and then gave all the time we had left to the brave little country which had become almost like a second home to us during the Great War.

For weeks after the armistice trains ran between Paris and Brussels with difficulty. They had to cross the war zone and the old trenches. Bridges were down and the roadbed was a makeshift in many places. From twelve to twenty-four hours was the rule between the two capitals. Then, for months longer, trains took from seven to eight hours making the trip.

On the first of June, 1923, we shared the excitement of the inauguration of the new three and one-half hour service. The train was one of beautiful, solid, vestibuled cars. There was no stop at the frontier for customs examination—all this taking place on the train and at the terminals.

Newspapers in both countries had advertised the event and everybody was out to see us go by. Especially at the frontier did old travelers go out to wave derisively at officials who had detained them and their goods so often in the past.

This railroad runs north to Compiegne, French General Headquarters for a long time in the war, to Noyon, spared in the destruction of the retreat of 1917 only to be destroyed in the famous German "break through" in 1918, to Chauny, where the Germans saved their explosives and used battering rams on the houses, and crosses the old lines at St. Quentin, so long a part of the Hindenburg system.

All this was familiar ground to me. So deep and abiding were the war impressions that it almost seemed reckless for this fast train to approach the old German lines at such speed and then expose itself recklessly to German fire. We could see that considerable reconstruction had been done, although many old shells of houses stood as they were when the firing ceased.

Two motor cars to carry the two of us, and a Belgian Red Cross ambulance to carry our trunks, were at the station in Brussels. Dr. Depage, chief of the Belgian Red Cross in the war, now a Senator in the Belgian Parliament, and the Countess Goblet d'Alviella, wife of one of the Ministers of the War Cabinet, an old friend, were there to meet us. We had accepted the invitation of the Fondation Universitaire, or a modified University Club, and there we were installed and made comfortable.

But we had few meals there. Friends opened their homes and hearts and had us for practically every lunch and dinner of our stay. From King and Queen down to my old chauffeur, everybody seemed determined to make us feel that we had come home. In war time we had had millions of relief money back of us. Now we had come empty handed. It made no difference. It was a question of friendship, and the friendships welded in the fiery furnace of the Great War are not easily broken. Besides, we had never looked at the millions of relief money as more than a drop in the bucket compared with the houses and lands and lives, as well as the millions of money, the Belgians had poured out for us before we had entered the struggle.

Just the things of kindness and courtesy we want most to set down in this narrative can not be told. One can not break bread at the Palace, or with the Minister of the Interior, or the Minister of Education, or the former President of the League of Nations, or with any other friends, and make copy out of what was said or served.

While I sought some of the statesmen in their offices to find out about the Ruhr and reparations, the Flemish questions and other matters of moment, the talk at the dinner tables was mainly about the war and what had happened since. Who was married? Who was dead? Who had gone to the Congo? Who was the new Ambassador to Japan? Where was this boy or girl in school? How was the reconstruction going on? We talked about Hoover and the relief work, about Whitlock, about stirring days on the Yser, about noble men like Jean De Mot and some of the Rolins who never came back, about Colonel Bremer, killed in one of the last attacks, and the doctor blown to pieces attempting to succor Bremer, about shelling and bombing La Panne, about visiting Nieuport, Dixmude and Ypres when they were cities of death from shell and gas, about the King and Queen, so steadfast, intelligent, sympathetic and courageous through it all.

We broke bread with the Ministers with whom we had eaten at Le Havre and at La Panne. In La Panne they had occupied little rooms. Here they had big rooms in palaces. At La Panne they had had one little Flemish maid to carry the meat over from the half wrecked hotel. Here they had a long line of servants. But they were the same simple, democratic, self-respecting, friendly people in both places. And the sauce of friendship had kept its savor all through the years.

It was the same at the Palace, and that is all I can say about it.

The King and Queen use the large palace in the central part of Brussels just for state occasions. But they live at Laeken, some four miles out from the center. After her return to the United States, Mrs. van Schaick read a paper on "Some Gardens of a Queen," in which she spoke of Laeken as follows:

> "Laeken is surrounded by hundreds of acres of woodland, rolling meadows and gardens. Bordering the entrance avenue are the most magnificent rhododendrons I have ever seen, of every shade and all in full bloom when we went there. Beyond the formal gardens are vegetable and fruit gardens where delicious great strawberries were ripe. . . . a chicken farm, dairy and hay fields. . . . One large greenhouse is

given up to palms, giant ferns and smaller leaf plants. The *parterre* was composed of masses of forget-me-nots bordered by pink English daisies. . . . I was struck by the effective use of geraniums in one of the long narrow greenhouses. They grew in the warm, damp air of the greenhouse as in the tropics, climbing up to the roof, gorgeous masses of crimson and pink blooms enclosing us on each side. Admiring one pink variety especially, I was given two dear little plants which I brought home safely, and now one has put out two lovely blooms. . . . Her Majesty is interested in birds. . . . She is especially fond of taking snapshots of them, the mother bird brooding on the nest, feeding the young, etc. . . . Back in a remote corner of the domain is *'la chaumiere,'* a little peasant's cottage with open fireplace where their Majesties love to go and where the little Princess Marie-Jose, now a young lady, used to play on the floor with her dolls. About it is an old-fashioned garden full of sweet-william, stock, larkspur, bachelor buttons, snapdragons, lavender and other old familiar flowers. Here the Queen comes and works in her garden and gathers sprays of her favorite flowers.

"The Belgian King and Queen are simple in their tastes, unassuming, with a high and noble sense of duty, and essentially home loving. In their strenuous lives, with so many demands upon them that are trying and fatiguing, I like to think that they have this little corner tucked away from the glare of publicity, surrounded by birds and sweet old-fashioned flowers, where they can go for a bit of that solitude with nature which all of us so much need."

I was impressed by the things in the lives of kings and queens which tend to make them cultured, disciplined, useful human beings. They travel, read, meet interesting people and are compelled by the nature of their tasks to see things as wholes instead of as parts. The Belgian King and Queen must look on both sides of the Flemish question, for example, for they are rulers of both Flemings and Walloons. They saw socialist boys and liberal boys lay down their lives for Belgium in the war just the same as Catholic boys. They both want to be and have to be above partisan politics.

There are, to be sure, the temptations of power and there is the poisonous atmosphere of flattery. But people who are innately sound and who have a sense of humor can come through it all right. Albert and Elisabeth of Belgium are worthy of the honor the whole world has given them and are unspoiled by it.

As we went about Brussels, saw government officials, former government officials and other friends, it was obvious that Belgians as a whole did not agree with French policy in the Ruhr. For months Belgium held back against going into the Ruhr. Now that she is in, the majority opinion is that she must see it through. The minority opinion is that she never ought to have gone in and should come out. Both majority and minority agree that too long Belgium has been a tail to the French kite and that it puts the country into a dangerous and undignified position.

Most Belgians still feel bitter toward Germany, and intend to force her to pay for the damage done, but they are clear-headed enough to see that Germany must earn in order to pay and that preventing her economic recovery is no way to get money out of her.

One of the amazing changes which we found in Belgium was in the status of the University of Brussels. We had attended the opening exercises of the university soon after the armistice. Through our friendship with Dr. Hege, Rector of the university, we had learned then of the enormous difficulties they were facing. Buildings were in bad order. Apparatus had been destroyed. Professors were scattered. Some were dead. But applications for admission had accumulated over a period of four years. The demand for opportunity to study was pathetic and thrilling. The determination of the university authorities to meet that demand never weakened.

After five years we sat down in the home of the Rector again. In that time this alert, vigorous executive, now nearing eighty years of age, with the help of men like Max, Solvay, Depage, Errerra, Bordet and the others, had put over a great plan for the removal of the university from a crowded down-town location to a beautiful site at the end of the Avenue Louise near the Bois de la Cambre.

The city of Brussels led by Burgomaster Max gave the site, 20,000,000 francs for the Polytechnic and Scientific Departments, and 15,000,000 toward a hospital. Citizens gave 10,000,000 in private subscriptions.

The University Foundation of the Commission for Relief in Belgium (the Hoover organization) gave 18,000,000 francs for the library, the schools of philosophy and chemistry and other objects. The Rockefeller Foundation gave 30,000,000 francs for a new medical school and 10,000,000 francs for the Edith Cavell-Marie Depage training school for nurses.

Out of the house of bondage both literally and figuratively, and into the land of promise, the University of Brussels has passed.

The great Catholic University at Louvain likewise is sharing in the money of the Hoover Relief Funds and is dedicating a new library built by American subscriptions.

Unfortunately the sad news from home prevented a visit to Louvain, which the Ministers Poulet and Helleputte had arranged. That was left for another summer.

In Brussels also I visited the Maison du Peuple with the former Minister Vandevelde and marveled at the perfection of this famous socialist co-operative organization. Some think that men like Vandevelde pave the way for Bolshevism, but the facts are that Bolshevist leaders probably hate Vandevelde as much as any man outside of Russia. He dared go into Russia and face them in defense of Russian socialists on trial for their lives. He holds economic views with which I do not agree, but I believe he is a power for law and order and constitutional development instead of revolution.

With Countess Helen Goblet we visited some of the *foyers* or homes of the Young Women's Christian Association, where she has succeeded in bringing Jewish and Catholic as well as liberal girls within the influence of these cheerful and inspiring influences. She is a pioneer breaking new ground with a steadiness, an intelligence and a true love of human beings beyond all praise.

Whenever I go to Albany, I pass the corner where

the mother of the Countess was born and where, as a child, she slid down the steps of the old capitol, little dreaming that she ever would marry a foreigner and live her life across the sea.

Strange are the meetings and the partings of this world. Many are the changes made by marriage. Beautiful are enlarging fields of friendship. Sad are the separations which come. But love endures through everything.

The Sedges, Seabright, N. J., Sept. 8, 1923.

The Convention and a Clergyman---A Parable

H. E. Latham

THERE was a great Convention. To this great Convention went a good and famous clergyman. He was a wonderful Talker, most wonderful and eloquent. On this account the Bosses of the Convention made him Chairman of the Social Committee. As Chairman of the Social Committee, this eloquent Talker presented to this great Convention a most wonderful and epoch-making Resolution; and supported it with a great line of Talk, which included all the subjects and objects of the earth, the waters, the waters under the earth and the heavens above.

The purport of the Resolution was in brief as follows:

"The Worker should be given reasonable economic security during life and during old age. The Worker should enjoy unemployment insurance so as to remove all fear of privation caused by involuntary unemployment; insurance, also, against illness and invalidity and an adequate 'Old Age Pension,' for himself, or if no longer himself, for his other self, his aged widow."

The Great Convention closed and the Great Talker returned to His Church. Shortly afterward a small employer, with a soft head and a hard heart, said to the Great Talker and Great Convention follower: "I have read your 'Resolution' and some of the great line of stuff you used to buttress it. Now tell me, does your Church do for you what you preach we employers should do for Our Men?" "Well, you see," etc., etc., etc., etc., went on the Great Talker, only to be suddenly stopped, brought to earth and brass tacks by the employer, who demanded an answer true and straight at once. "Why no, not yet," said weakly the Great Talker at Great Conventions; "but eventually we hope to." "If eventually you hope to, why not now?" batted back the man with the soft head and hard heart. *"We do!* All your Resolution demands we gave years ago to our employees. I am sure somewhere, some time, Jesus is said to have said —not at a Great Convention, nor in an Epoch Making Resolution with a Great Line of Talk—'Why seest thou the splinter in thy brother's eye, and see not the Big Stick in thine own?' "

Watch Out for Mr. Ball

AMONG the powerful and respected families in the Universalist connection is the Ball family of Muncie, Indiana—resourceful and generous, and intelligent in their giving. Personally democratic, they have made themselves so liked that not an agency in the Universalist Church is unwilling to render service to the Balls.

Universalist Headquarters therefore got up on its tiptoes when a telephone call came in from the South Station, Boston, and "Mr. Ball" of Muncie was on the wire.

Could he see the Editor? He could. How did he get over there? He took the subway to Park St., changed, and got off at Copley Square. He would be over in twenty minutes.

The outer office was apprized, Mr. Ball of Muncie was coming. Business manager, bookkeeper, telephone operator and even Dr. Polk, a frequent visitor, were warned to smooth his path into the sanctum. On no account must Mr. Ball be kept waiting. Editorial assistants likewise were advised. The Manager of the Publishing House was told.

Two huge Universalist ministers in for a Board meeting, which never came off, and starting for an afternoon of golf, were urged to wait to shake hands with Mr. Ball.

The Editor gave up a luncheon with two of his cronies to be free for the Balls.

At last they came, two dapper, good-looking young fellows—"Ball" a man of twenty-five or thirty, slender, well-dressed, thin of face, gassed at St. Mihiel; "Bunch," nephew of the mayor of Muncie, stockier, stronger, and with an American Legion button.

Twenty minutes passed pleasantly. Where was he wounded. Where was he gassed? When did he get home? What relation was that charming Mrs. Ball who sang so beautifully? And on the other side: How had the Editor been since he was in Muncie? How could he ever speak with such power? When was he coming again?

Entered the Manager to greet Ball and Bunch, and apologized for going off to an imperative lunch engagement. Entered the two huge ministers with glad welcome and an invitation for Bunch and Ball to spend an afternoon on the links.

Bunch and Ball, however, had to catch a train. The Editor would walk to the corner with them not to miss any of the precious moments of their visit.

But hold—what is this? Ball had lost his pocketbook between the North Station and the South. He was up against it. To whom could he turn if not to his own denomination? He needed $46 to get him and Bunch home.

"One moment," said the Editor, "I'll see what I can do," and dashed out.

Scene changes to front office. Polk and Haney sought in counsel. "Sounds like a humbug," said Polk. "I wouldn't do it, Ball or no Ball." "Be careful," echoed the bookkeeper. "I'll take your $46 if you can't hang on to it."

Along out came Ball and Bunch. "Have you anything to identify you?" said the Editor. "Un-

fortunately, no," said Bunch, "even calling cards are lost."

"Dr. X," said Polk, "knows all the Balls."

Up the stairs went the Editor. Down the elevator came X.

"Yes, I'll personally be responsible for $46 for Mr. Ball," said X.

"Why not let me call up Muncie and get your people on the long distance? I'll pay all the tolls," said the Editor.

"We haven't time," chanted Bunch and Ball.

"I'll take care of it," said X.

So the Editor said good-by and went on out into the street. So the $46 was taken out of the safe and offered to the distinguished guests from Muncie.

But by this time they were alarmed. They did not want to meet the Editor outside with $46 on their persons obtained under false pretenses.

They thanked the assembled representatives of Universalism and hastily went out.

The Editor ate a ham sandwich alone. The golf game went to a finish without a Ball.

But all the office knows how much we want to entertain Mr. Ball of Muncie.

What Our People Are Thinking

FROM A WOMAN JOURNALIST

I CARE more about seeing the Convention devote itself to working out a program for the Church than I do about the nature of the program—though I am deeply interested in that. I have longed for many years to see one of our Conventions attend strictly to its own business—the business of the Universalist Church.

We are all Universalists and that is why we are in the same Church. But we are not all Democrats, or all Republicans, or all Socialists, or all Independents. Some of us may be conservatives in politics though liberals in religion. Some of us believe very strongly that the United States should join the World Court or the League of Nations, or both, and some are violently opposed to one or both. And we have a perfect right to differ on these and many other points. They have nothing to do with our relations to the Church.

The Convention has a right to commit me as a member of the Church to building a Memorial Church in Washington or to giving up the idea. It has a right to commit me to enlarging our work in Japan or withdrawing from foreign mission work altogether. I should be a poor sport and a disloyal Universalist if I did not accept the will of the majority on these matters whether I agreed with it or not.

The Convention has *not* the right to commit me for or against the Single Tax, the League of Nations, recognition of Russia, government ownership of railroads, nationalization of coal mines, the occupation of the Ruhr or the release of the political prisoners, and I protest against its wasting its time adopting resolutions on any of these subjects.

* *

FROM THE GREEN MOUNTAINS

YOUR circular letter just received gives me opportunity to say what has been long on my mind, but I did not wish to appear in the *Leader* with it, as I do not wish to make any public criticisms of policies of the General Convention.

But, as opinions as to policies are asked, I make bold to say that the first step to be taken is to openly drop the Washingon church project, at least, in its present expensive form. It can not succeed; there is very little sentiment in favor of it so far as my experience goes. It means failure to go on with it; and, even if it could be put through, would cripple our denomination for years. Such a church as projected is neither needed in Washington, nor would it do us any real good. It would simply cater to a few transients and we are not able to spend a half million dollars for that. It would have no tendency to really strengthen our cause in general. The amount of money proposed to be spent there on one church would build or equip thirty to fifty good churches in smaller places which might be and would be a real power. To support such a church when built will tax heavily all the resources of our denomination and *prevent putting any money into real missionary work.* I deem the scheme the most ill-judged which was ever foisted upon our denomination. If persisted in, it spells disaster for us—nothing less.

What we need as a policy is that of working in the larger towns and smaller cities—concentrating on places from 3,000 to 50,000 people. In such we can build a church that can hold itself up with others; in the large cities we have failed and have not the resources to win out. Look at the history of our church in Boston, New York, Chicago, Minneapolis, etc., as proof.

I could write pages to develop this thesis; but I merely put myself on record as absolutely opposed to the Washington scheme as disastrous to us, and in favor of putting in our work on and in places such as I have named as to size.

If this is treason, you may make the most of it; but I hold it to be the highest loyalty to our cause. Yet I do not wish to stir up any bad blood nor to criticise any of our officials unkindly.

I have presented this matter of pledging to the present movement to our people as outlined by our officers, have given the lecture and distributed the literature sent. I have left the people to judge as to what they should do, without opposing the scheme in any way to them; but I find it makes no appeal to them. I find the same sentiment throughout northern New England.

I am satisfied there will be no sufficient response to justify going ahead with the erection of the church. I can see nothing but a large loss and much expense incurred without results. I believe it will be clearly shown at Providence that the scheme must be abandoned—on its present grandiose scale.

It may be I am quite alone in these views; but I feel confident that I voice the judgment of the great bulk of our ministers and churches.

I deem your letter opens the way to an expression

of my opinion for whatever worth it may have. I know it would be better policy personally to keep still; but I prefer to go into an opposition that will bring upon me severe criticism rather than to hold these views in secret and go scot free. However, I am not seeking any publicity in the matter. Had I been, should have used other channels for expression of my views. It is my interest in the success of our cause that leads me to speak thus frankly, and in opposition to a denominational policy adopted by our General Convention and Board of Trustees.

* *

FROM ONE ENTITLED TO SPEAK

IN my ministry of fifty-six years in the Universalist Church, it has been my constant aim to *face facts* in the domain of religion. A few of my present conclusions are as follows:

1. First, the Christian Universals about God and man and life are more conspicuously dominant than ever before in the teachings and in the activities of all Protestant Churches. This fact should be fundamental in the shaping of future policies for the Universalist Church.

2. Another conclusion, because of the above named fact Christian unity is in the air. Even church unity is more than a dream. Christians of different names are drawing together rather than drawing apart.

Therefore: (*a*) A part of our policy should be concentration rather than expansion. It would be wise for us to stop talking about being or becoming a big Church, and it would be better to try to make our existing churches as efficient as possible in worship and in service. The fine success of the great Drive of 1919 was largely due to the emphasis which it put on the bettering, both financially and spiritually, of our existing parishes. (*b*) Another part of our policy, for the same reason, should be to encourage scattered Universalists to attach themselves to near-by churches of other denominations, rather than to encourage the planting of new Sunday schools or churches in localities where such could not expect to become self-supporting. Universalists are not likely to be made uncomfortable (because they are Universalists) in any Protestant Church. (*c*) I think it would be well for our General Convention to appoint a Committee on Christian Unity. This committee should have in hand the direction of all movements of small churches towards union with other churches or towards their becoming parts of community churches.

3. Another conclusion is that we should maintain our Japan Mission to the extent of our ability. A part of our present campaign—that for the Perin-Cate House for young men in Tokyo—calls for our best efforts. If we are to extend further what is known as "foreign missionary work" (though there are no foreign lands now) we should learn to co-operate with other missionary organizations already in the missionary fields.

4. Another conclusion is that in our Home Missionary work we should become more exclusively constructive.

The Rev. Dr. Shinn, in his time, did splendid work as our "Grasshopper Missionary!" But now it would be wiser to concentrate upon well-chosen points in those parts of our land where Universalism is little known.

It is here that I find the chief sanction for the attempts to build the National Memorial Church in Washington, D. C. The memorial idea is good, but so far as memorials for Universalists are concerned the matter can be more effectively attended to by and in local Universalist parishes. And the present plans for the great church in Washington involve too vast an outlay of Universalist money both for construction and for future maintenance.

No doubt the Washington Church must remain a mission movement of our General Convention, perhaps always, but the proper and dignified maintenance of that church ought not to be allowed to cripple other good work of the Convention. The present too costly plan should be abandoned.

5. My last conclusion which I am moved to mention is that our system of General Superintendent and State Superintendents is good, and should be wisely maintained. It is the best possible guaranty for wise action within our states.

If any of the above suggestions can help the Committee in its arduous task, I shall be glad.

* *

FROM AN ABLE MINISTER

WHILE personally I believe the Minister's Pension should have preceded the Washington Drive and have believed it ever since the day two old, retired and tattered ministers of our faith begged me for two bits to get a meal with after a ministers' meeting in Boston (I can not conceive of anything more depressing on those within their prime but soon to be old themselves, nor on young prospective ministers), still I waived my own opinion and have got in line for the Washington drive to the extent of $2,000, or half our quota already raised. Still my people, always quick to respond, remain strangely apathetic toward Washington and nearly as much so to Japan. Can it be they are inoculated with the Whippen virus? Did his letter require printing at this crisis? The *Leader* is liberal surely, but "looney."

* *

FROM ONE OF THE SUPERINTENDENTS

AS I see it, there is but one program possible in which we can hope to enlist the greatest co-operation of our entire denomination. We have done well in most of our programs, and I have been in entire sympathy with them. There are still many good programs we might adopt. But I am thoroughly convinced there is now only one on which we should lay the greatest emphasis. The definite work of our denomination for the next ten years should be church extension in the home field. I am convinced we can raise more money and enlist more interest in this than in any other program.

I do not mean that we should ignore other things. For instance, I believe thoroughly in the work of our Foreign Mission Board. But we dare not neglect our base of supply. The appointment of a competent Home Mission Board and a united campaign for church extension in the home field is, I am confident, the only program we can adopt at the present time.

FROM A LAYMAN PREACHER

THIS is not the time to start construction on the Washington church.

One point I wish you to consider particularly, since you don't suggest it for discussion, and that is Ministerial Pensions.

Candidates for the ministry are scarce enough to-day in all denominations and we can scarcely hope to compete with other Liberal Churches if we do not hold out the assurance of treatment that is comparable with at least the Unitarians and Congregationalists. The former are paying their retired preachers $400 a year and the Congregationalists have in hand a fund which is approximately $2,000 per minister, the interest of which is used in helping each one to purchase an annuity equivalent to half his salary. We should make a definite move in this direction.

* *

FROM A RHODE ISLAND MANUFACTURER

IN replying to your circular letter of June 12 asking for suggestions, I am going to take the privilege of including some criticisms, not in the spirit of fault finding, but in hopes that if they are well founded, or if they bring up a different viewpoint, they may be of some use in the future planning of our work.

I feel that in the past we have not always acted wisely at our conventions, as it seems to me we go on record with a lot of resolutions which result only in newspaper publicity, but are not carried out practically.

I am one of the Universalists who feel we were unwise to attempt the building of the Memorial Church in Washington. The Comrades were already pledged to the building of the Boys' Home in Tokyo and, in view of conditions existing and foreseen, that seemed to me all we could successfully carry through with reasonable promptness. I, therefore, voted against the proposition, while recognizing the beautiful thought that was back of the idea of the Memorial Church; but as I believe that what the Convention decides on we should stand back of, I shall not work against, but will do something for it, as the plan is now too far advanced and too well advertised to consider giving up, but I certainly believe it will be unwise at the present time to consider seriously the building of the church, let alone the whole plant. First, on account of the high cost of building, and second, as a denomination we can spend half a million dollars more wisely, in my opinion.

I believe all plans that are designed for the future to be presented to the Convention should be made public with the reasons for and against stated, similar to the plan of the Chamber of Commerce of the United States in voting on various live questions that come before the public. A plan of this character would avoid the stampeding of a Convention by some eloquent and convincing speaker.

If the wisdom of your committee can develop some plan for a more cohesive Universalist Church organization, an organization that will develop real team work, something that will make our churches co-operate more strongly than they do now, you will accomplish a great deal, for in the past our individualism and independence have kept us from accomplishing all the good of which we are capable.

I believe we should, before planning new things, arrange for the completion of what we have under way and concentrate our efforts on these.

I believe that we should try to find laymen for positions we are now using our ministers for. The General Superintendent should undoubtedly be a minister, but there is quite a question if we require our other executive positions filled by ministers whom we need so much in our parishes.

I believe that our various organizations should all be tied up to one head and that head the Trustees of the General Convention. As it is now we have the W. N. M. A., the Y. P. C. U., the G. S. S. A., and now the Comrades, all costing money to run and not always pulling together.

In closing I want to leave this thought with you. The business world has its three C's; let us have our three C's, as follows: Co-operation, Concentration and Consecration.

* * *

CHURCHES AND THE RED CROSS

GENIUS is ofttimes, among other things, a great faith. It is not infrequently the imperishable flower which springs from the dark soil of sorrow and misfortune. Of the latter Balzac says, "It makes of certain souls a vast desert through which rings the voice of God."

As we study the circumstances out of which have sprung our greatest hymns, together with so many of the masterpieces of art, music and literature, we believe that this is true. Such hymns as "Abide with me," "Lead Kindly Light," and "O, Love that will not let me go," are deathless, and they have come to us out of the very depths of human suffering.

The Red Cross, national and international, has come to us "out of the very depths of human suffering," Its history and program are too well known to the churches to need much comment, for it is in the religious bodies of America that the American Red Cross has found the high per cent of its best leadership in the furtherance of a work which, perhaps more than any other, effectively demonstrates to the world at large the ideal of the Brotherhood of Man. The Seventh Annual Roll Call date is November 11-29, and that date is approached by the American Red Cross with full confidence so far as the churches are concerned.

The human heart is the greatest thing in the world, and the power to reach the human heart is the greatest form of genius of which we know. Music may fail, art may fail, science may fail, but genius of the kindly spirit never fails. It flourishes in the summer sunshine; it makes the cold of wintertime less bleak; it gilds our happiest hours with the touch of a magic wand, and it eases our defeats with its ready song of cheer. It is the friend of little children, the guiding star of youth, and the blessing of the aged. It is the priceless jewel of the time in which we live and a gem of ever-brightening luster for all of time to come. Whatever life may hold of sunshine and success, or of shadows and defeat, genius of the kindly spirit is the one great deathless trophy of this life; it is Truth.

REV. A. H. LAING, D. D.

The Rev. A. H. Laing, D. D., veteran of the Civil War and well beloved pastor emeritus of St. John's Universalist Church in Joliet, Ill., died on Aug. 31 at his home in that city.

Dr. Laing was born in Kosciusko, Washington County, Indiana, Feb. 8, 1844. He enlisted in Company I, 30th Regiment, Indiana Volunteer Infantry, was mustered into service Sept. 24, 1861, and served continuously throughout the Civil War.

He was married Feb. 9, 1867, to Mary Anne Poor, and went into the ministry in 1869.

Dr. Laing was a man of fine attainments, almost entirely self-educated. His degree was conferred upon him by Lombard College during his pastorate in Joliet.

Throughout his long period of ministry he served only five pastorates. His first pastorate was in Marseilles, Ill., where he remained three years, when he was called to Benton Harbor, Mich., where he served three years. Following this he was called back to Marseilles, again serving three years, followed by three years' ministerial service in Earlville, Ill.

Going to Joliet in 1878, he rounded out a period of thirty years' faithful ministry there, later spending five years in Clinton, Ill., following which he retired.

One of the most interesting incidents of his career was the joint celebration, Feb. 9, 1920, of his seventy-sixth birthday and the diamond jubilee of the Universalist church, where he greeted his old parishioners and friends with an address that was and will be long remembered for its appeal for a more saving gospel that should try to Christianize the world.

A local paper says of him: "Dr. Laing stood high in the councils of his church, to which he was devoted. However, he had no quarrel with any other church. He was too tolerant for religious controversy. His religious faith was sacred to him and he revered every other religious faith because he knew it was sacred to its adherents. This was so well understood that upon his retirement from active service in the ministry he frequently filled the pulpits of churches of other denominations for brief periods."

The Rev. W. H. Macpherson, pastor of St. John's Church, conducted the funeral services and the Rev. Lewis B. Fisher, D. D., dean of Ryder Divinity School, made the address. Though simple, the services were impressive, and tended to emphasize the spirit of hope rather than the desolation of grief.

Surviving Dr. Laing are the widow, Mrs. Laing; Mrs. James J. Grady, a daughter, of Joliet; and John D. Laing, of Galveston, Tex. Two grandsons also survive, Justin R. Laing, of Joliet, and Major Fred Laing-Ganahl, of the United States army, stationed at Washington.

* * *

MOTION PICTURES IN THE CHURCH

The time is not far away when the motion picture projecting machine will be considered a necessary part of the equipment of every prosperous church. The motion picture was at first associated with the small cheap theaters, then with larger theaters. It has been forcing its way into the schools and colleges and the Y. M. C. A. Already several thousand churches in America are provided with motion-picture outfit, and dealers report that the churches in astonishingly increasing numbers are contemplating the purchase of projecting machines. It seems that it will not be long before the Sunday school lesson will be taught upon the screen, and then many of our younger people, who now think the Sunday school room a dreary place, will flock to it with eagerness.

With the churches equipped with the means of showing motion pictures, there comes the demand for pictures suitable for church and Sunday school purposes. The pictures suitable above all others are naturally those which impart the moral and religious lessons contained in the Bible, and this means the filming of the stories of the Bible. But there are many serious people who believe that the Bible should not be filmed, that the sacred scripture should escape such a fate.

But those very people who object to filming the Bible have upon the shelves of their libraries Bibles illustrated with pictures which are usually very crude, and drawn entirely from the imagination. In their churches they attend lectures on the Bible and Bible subjects, illustrated with stereopticon slides, and to the illustrated Bible and the steropticon Bible lecture they do not object. The motion picture is but the development of the stereopticon slide. It is one of the many things which a kind providence has enabled man to discover for his own pleasure and advancement, and why should any one be prejudiced against it?

It is true that many of the motion pictures shown in the cheap theaters are sordid things. They corrupt our youth, and kill the taste for better things. Therefore, it is argued that all motion pictures should be excluded from the church and the school. Could not the same be said of music, literature and art? Jazz destroys the taste for the music which refines and elevates; it is the music with which most of our youth are fed, and yet all music is not excluded from the church and the school. The cheap novel destroys the taste for the reading of things worth while, for real literature; trash is crowding from the shelves of most public libraries the books which are instructive and elevating; and because of this should all books be prohibited? The comic page of the cheap newspaper destroys the taste for real art, and that is the very page most eagerly devoured by our youth; and yet, should all art be forbidden?

Because there is corrupting music and literature and art, we do not condemn all music, literature and art. We simply try to keep our children from the worst, and present them with the best.

There are good, inspiring motion pictures, as well as those of the sordid kind. If the people demand the best, then the best will be provided. If they demand a low-grade picture, the average producer and exhibitor will give them what they demand. If we are to have clean, inspiring pictures on the screen, the one way to get them is to develop a taste for them, and that can best be done in the school and the church.

The motion picture has come to stay. The film industry is still in its infancy. Its educational possibilities are unlimited. It requires no prophet to see that within a brief time every church and school will be provided with the projecting lantern and the screen, as a part of the necessary equipment. Soon every Sunday school will teach its lessons on the screen, and then we shall see recreated the old Bible stories which have inspired and elevated mankind for thousands of years. It is bound to come, and none can stop it.—*Edgar J. Banks, in Religious Education.*

* * *

THE GENERAL CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES

George L. Thompson

During the week beginning Sept. 9 the General Unitarian Conference was in session in New Haven, Conn., and in importance and far reaching results it is doubtful if any previous Conference of Unitarians in this country has exceeded it.

The writer deemed it good fortune that he was able to travel by automobile from his home near Boston down through Providence by the Narragansett Pier and Long Island Sound route on Sept. 10. The smooth highway, the delightful temperature, the splendid views, and the bracing sea air all contributed to the pleasure of the trip.

I was surprised to see the progress which Yale has made in new building and architecture during the past twenty years. The Gothic motif prevails and at the present time Yale rivals many of the old world universities in architectural beauty and exceeds most of these institutions in modern equipment for education.

If there were any who lamented this selection because there is no Unitarian church in New Haven their objection quickly vanished in the warm welcome which the Conference received from Dr. Theodore Fischer, the pastor of the local Universalist church, who made all feel that the cause of Liberal Christianity was most excellently represented in this old Puritan city.

It was a large Conference, the number of delegates registering being well over the 700 mark before the arrival of the Laymen's League conventioners. This exceeded by about 200 the registration of the previous Conference in Detroit in 1921.

Another feature of the convention was the preponderance of men, over four-sevenths of those present being of the male sex. Nineteen of the church denominational organizations and 159 churches were represented by these delegates.

The opening meetings Tuesday afternoon were held in Osborne Hall, the principal meetings being held under the auspices of the Ministerial Union and the Unitarian Temperance Society. The Hon. Herbert C. Parsons, Massachusetts Commissioner of Probation, was the speaker at the meeting of the Temperance Society. In speaking on "Personal Glimpses of Prohibition," Mr. Parsons presented a convincing and dispassionate argument for the Prohibition law. He said: "Some doubt whether Prohibition can be enforced or whether it can be made effective. If they need proof, let them visit any institution whose inmates were formerly drink victims. He will find such changes as will show that Prohibition, even hotly contested as it is now by the liquor traffic, has vindicated itself." He spoke of the disappearance of women from the ranks of those arrested for drunkenness.

All through the Conference the social note was strong. It is evident that a great passion for humanity is developing, not only in the Unitarian Church, but in all Churches. Such topics as "The Church and Social Problems," "Prohibition," "The Church and International Relations," "What the Church Can Do for New Americans," and "The Problem of the Country Church," show this strong social tendency.

Denominational interests were not forgotten by any means, especially in the meetings of the ministers. The central theme of denominational interest was the proposed change in denominational organization resulting from the Report of the Commission on Polity appointed at Detroit in September, 1921. This report was ably presented by the Rev. Frederick R. Griffin of Philadelphia, the chairman of the Commission, and unanimously adopted by the Conference. It next goes to the Annual Meeting of the American Unitarian Association in May, 1923, and will be acted upon again in 1924, and if adopted at both of these meetings the General Conference and the American Unitarian Association will hold their first joint meeting in 1925 at the centennial of the organizing of the American Unitarian Association and the sixtieth anniversary of the General Conference.

The Association was, and still is to a considerable degree, an organization of individuals. Any person can become a voting member upon payment of $50, which constitutes him a Life Member. It meets annually in Boston in conformity to its act of incorporation. The General Conference is a representative body which meets biennially in various sections of the United States and Canada like the Universalist General Convention.

It is now proposed to consolidate these two bodies into one organization which shall be a representative body, safeguarding the rights of the present Life Members of the Association but creating no new members with voting privileges. In this way the organization will be eventually made up of representatives of churches and societies only. To the younger generation of Unitarians this seems a long step in the direction of democracy in church government.

There were many able speakers heard. Among those who gave memorable addresses may be mentioned Hon. Herbert C. Parsons, President Arthur E. Morgan of Antioch College, the Rev. V. T. Pomeroy of England, the Rev. Samuel A. Eliot of Boston, Hon. George W. Wickersham, formerly Attorney General of the United States, Bishop F. J. McConnell of Pittsburg, and Dr. Richard C. Cabot.

The meetings were cumulative in quality and interest and many fine utterances were heard from the floor as well as from the platform. One of the most masterly and stirring of these floor speeches was given Friday by the Rev. Henry G. Ives of Amherst, Mass., who is in fellowship with both the Universalist and Unitarian denominations. Mr. Ives made a quiet but impassioned plea as the representative of the Unitarian Fellowship for Social Justice for courage in the churches when facing social problems. He said that the time had come when the churches must demonstrate that the reputation which they have had for courage is real by considering the relations of labor and capital and similar vital topics.

The high point of enthusiasm was reached Friday night when Bishop F. J. McConnell of the Methodist Church made a plea for the prophetic courage which characterized the early Christian preachers. While we have made progress in some directions, he said, "there is no nation which has yet solved the prob lem of living together in social groups." He ridiculed some of the groundless fears which have excited many people. "One of the funniest things which has happened in the history of human thought," he said, "is that this country might go Bolshevist.' He asked his hearers to imagine any New England Yankee farmer dividing voluntarily his surplus crops with the dwellers in the city of Boston. He advocated freedom of expression in speech. "Did you ever find any place in the New Testament where Jesus tried to stop any man's mouth?" "The only place where Jesus grew indignant with men was not where they had a heretical view of God, but where they had a heretical view of men."

In the discussions relating to international relations it was very evident that the majority of delegates present favored both the World Court and the League of Nations.

The message of welcome from the Connecticut Universalist Convention was most heartily applauded, and by formal vote and private expression of opinion a strong sentiment was expressed for closer relationship between Unitarians and Universalists.

The young people's movement was heartily endorsed and the number of young people among the delegates was worthy of notice.

It is safe to say that most, if not all, of the delegates present returned to their homes with fresh courage and high hopes for the cause of religious liberalism and a deeper interest in men and women bcecause of broadened sympathies expressed at this Conference.

* * *

A MESSAGE FROM YOUNG FRIENDS (QUAKERS) TO GERMANY AND AUSTRIA

In renewed realization of the physical suffering and spiritual loneliness of the young people of Germany and Austria we have desired to uphold their courage in the search for "that life which takes away occasion of all wars." We ask all men to join us in this expression of comradeship in our common task.

To the Youth of Germany and Austria:

In the splendid fellowship of the Fourteenth Annual Conference of Young Friends of America our hearts have been drawn to you. As we have met day after day with representatives of the youth of England and Germany and with those of widely differing thought among our own people we have come to an overwhelming consciousness of the underlying unity of the human race.

The clouds which darkened our minds during the war period are breaking away and we see how impossible it is to judge men in groups. We are convinced that every nation has sinned grievously and our pride in America is humbled when we think of our share in the misunderstanding and suspicion. At the same time there are those in every group who are seeking untiringly to build a world of love and truth.

We have heard from one of your number of your dauntless faith in spite of hunger, loneliness and disillusionment. Our problems are not your problems, but we join you in seeking through mutual fellowship the path of love. We believe with you that only in the earnest expression of love in the life of each individual, that love supremely manifested in the life of Jesus, can a new world of right and brotherhood be born.

Signed on behalf of the Fourteenth Annual Young Friends (Quakers) General Conference, Richmond, Indiana, July 27 to August 6, 1923.

Chester L. Reagan, Chairman.

Home and Children

THE GLORY OF GOD

(Psalm 19 : 1.)

Mary D. Reed

The heavens declare the glory of God;
Through all the ages doth His power applaud.
Each sun revolving through a boundless space;
Each planet holding its particular place;
Sunset and moonrise, and the starry sky,
Proclaim the guiding hand of the Most High.

The heavens declare the glory of God;
Dawn and evening doth His greatness laud;
The day's warm sunshine, and the moonlit night,
The lightning's flash, and the comet's flight,
The solar eclipse, and Aurora's play,
Attest His guiding hand both night and day.

The heavens declare the glory of God;
And send the story of His might abroad;
Joining in an anthem to the One on High,
The name of God is blazoned on the sky.
They, by an all-wise Creator planned,
Still show the power of His guiding hand.

* * *

THE MATSUYAMA MIRROR

Margaret Applegarth

ONCE upon a time, in a thatch-roofed cottage next door to an age-old temple, lived O ka San (mother) and O totsu San (father) and their baby daughter. And you must know that whenever the winds of heaven blew they tinkled the bells on the temple-eaves until the air was merry with contentment.

One day when the mother sat in her charming garden, the father returned from a journey to the Big City, bringing her a gift. "See, one modest little present I have brought you," he boasted, and from his sleeve pulled forth a package wrapped in a bundle-handkerchief. She unknotted it quickly but could not imagine what the curious gift might be: a thing all silver patterns on one side, with silver handle, and the other side bright, smooth, and clear.

"Look in it," he ordered smilingly.

She looked. "Ah me!" she sighed, "I see the loveliest lady with big tender velvet eyes and a graceful hair arrangement; and O master, the lady wears a lavender kimono the very shade of mine, with an *obi* of pale green—like mine. Who is this creature anyhow? How does it happen that a lady from the city wears my clothes?"

How he did laugh! And how he relished telling her that in the city every woman had this thing—a mirror, in which to look and see herself as others see her!

"Wonders never cease!" exclaimed the country wife, who had never heard of looking-glasses in her life. And after that, oh, after that, the precious mirror was to be found forever in the roomy sleeve of her kimono; she wasted glorious hours admiring her own beauty until one day she whispered to herself: "The gods! If they see me growing vain they will think it time to send some blemish to me! They will envy me."

So she hid the mirror and for years almost forgot she owned it. Meanwhile her little daughter was growing up to be the very image of her mother, although she never knew it, of course, because she had no way of knowing how she looked. They were very happy there beside the tinkling bells of the pagoda.

But the moon is not always round, and flowers are not always in blossom; and sorrow came to this family, for O ka San fell so ill that the doctor "threw away the spoon."

"Cherished child," whispered the frail voice into the daughter's ear, "when my spirit has departed to join our honorable ancestors I fear you may be lonely, so here is a present for you. You have but to look in it and you will see my face keeping you company."

And she died.

But her daughter was curiously comforted by the present, into which she daily looked, for always, *always*, she could see her mother's face. Only now the frail wan cheeks were tea-rose-tinted, and the feverish eyes were velvet bright. And when the lovely daughter wept, the tears ran also down her mother's face.

And when the daughter smiled, behold! the mother's face smiled back. There never was a comfort in deep sorrow like that mother-in-the-mirror!

Then one day the father heard his daughter talking to some one he could not see. He walked into the room and asked: "Who is it you converse with, woman-child?"

"With O ka San!" she cried, and held the mirror toward him eagerly. "See! There she is! I talk to her every day, and although I never hear her answer me, I know her spirit tries, for I can see her lips moving and her eyes smiling into mine."

Whereupon the father, who feared some one else might break the secret to her less gently, answered: "Little maid, it is yourself you see—*yourself*. For every day your face grows more and more like hers, because you live and like and cherish all her precepts. I think she knew that some day this fuller knowledge would be a greater comfort to you than her mirrored presence, because the one you most admired you have at last *become*. You two are—one!"—*Reprinted by permission of the Central Committee for the United Study of Missions from "The Honorable Japanese Fan."*

* * *

HE APOLOGIZED

A boy came home from school with his clothes torn and his face badly scratched. His mother said, "Why, my son, what is the matter? What have you been doing?"

The boy replied, "A boy called me names and I would not stand for it."

"Well," said his mother, "I did not suppose I had a son who would fight. You must apologize to him to-morrow."

After much urging, he finally promised he would. On returning from school the next day, his mother asked him if he apologized to the boy.

"Yes, mother."

"What did you say to him?"

"I said, 'Did you get enough of me yesterday?' "—*Congregationalist.*

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

"WHAT I WOULD LIKE TO SEE THE W. N. M. A. DO AT PROVIDENCE"

"The first and only thing to do will be to put our Japan Mission back on a working basis and stand behind the people we have sent over there to do our bidding."

Sadie C. Bishop,
Montgomery, Ala.

"The Clara Barton Memorial at North Oxford, Mass., put on a permanent basis and plans made for its development. The Clara Barton Guild enrolled as a supporter and promoter of the movement. The fund for purchase and restoration completed and an endowment assured. Permanent caretaker with house open the year around, summer and winter activities arranged, humanitarian work begun, even if on a small scale.

"Jubilee Fund completed with enough money pledged to make the full $100,000 planned for. In 1921 the pledges lacked $181 of the full $100,000.

"North Carolina work on a basis of *at least* 50-50.

"Income from Jubilee Fund apportioned to various home missions as originally planned; part to North Carolina, part to Tennessee, part to national social service work—the Clara Barton movement being launched with this latter object in view."

Marietta B. Wilkins,
Salem, Mass.

"Stress the new policy of *one* women's organization in every church with a missionary committee. Make some aggressive and immediate plans to build a church at Deep Run, N. C. Personally, to give me a competent worker for the coming winter—an imperative necessity if we are to go on to complete the conquests begun."

Hannah J. Powell,
Sunburst, N. C.

"I would like to see the Clara Barton Birthplace reopened and made ready for the purpose for which it was originally intended."

Mary Jordan Edwards,
Whittier, Cal.

"I would like us to fully realize just *where* we stand. During the past year the Executive Board has shown us that we were not meeting the first requirements, at present day prices, of the work we had undertaken in Japan and in the South.

"Of what avail, then, to ask that at Providence we take steps to enter another large city in North Carolina, that the work at Greensboro be pushed at once and that a trained nurse or a teacher be added to the force at Sunburst?

"I would have our women endorse sincerely the budget and quota plan.

"In spite of my impatience that our Church is represented only in Japan and has no educational, medical or social work in China, India or Africa, I am content to leave to the Executive Board the formation of new policies and plans."

Gertrude M. Whipple,
Pawtucket, R. I.

"There seems to be a demand for a broader and more inclusive program for the local Circle—a program which includes not only denominational foreign and home missionary work (both of which are vitally necessary), but provides also adequate space for local work, social service, Americanization, child welfare, better citizenship or other community service of this type. Why not establish a Social Service or Home Service Department of the W. N. M. A.? I sincerely believe that a program which gives our women something to *do* locally will result in more people becoming interested in the missionary program as a whole."

Mary Slaughter,
Camp Hill, Ala.

"A definite plan adopted to educate the uninformed and the indifferent woman in the parish regarding missionary endeavor."

Cordelia A. Quinby,
Wellesley Hills, Mass.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

* *
* Providence, Oct. 20, 21, 22 and 2. *
* The General Sunday School com- *
* mittees are always appointed early. *
* Those for the next convention are *
* already named and some of them *
* hard at work. The chairman of the *
* nominating committee is Rev. *
* Helene Ulrich of Gorham, N. H., *
* and the chairman of the committee *
* on recommendations is Rev. Lucy *
* Markley, of Chicago, Ill. *
* *
* *

DRAMATIZATIONS FOR THE JAPAN LESSONS

The book, "Leaves from a Japanese Calendar", contains many stories that easily lend themselves to dramatization or impersonation by children. Price 50 cents, from the Universalist Publishing House.

"Alice Through the Postal Card," published by the Missionary Education Movement, is good for older Juniors or younger Intermediates. May be given in about thirty minutes.

Every missionary dramatization should meet this test: "Has the theme been handled in such a way that if you were a native of the country, you would not be offended?" We are told that the Japanese are especially sensitive to representations that make their country or people ridiculous. The gayly figured and highly colored kimono, with chrysanthemums and fans in the hair, which we are accustomed to use, are never worn by Japanese women except the Geisha girls. These bright colors may be worn by children but not by women.

* *

NOTES OF A WANDERER

I had the privilege of supplying two Sundays in New Haven, where Dr. Theodore Fischer grows not weary in well-doing or in well-speaking. I wish that some of our young ministers who want to move every time the moon changes would study the record of this persevering parson. Seventeen years he has served in New Haven with ever-increasing power. He has been called many times to places of prominence but has steadfastly adhered to his people and his task. It is a fine thing to have citizens of all faiths say, as they do in New Haven, "There is no pastor in the city who stands higher in the respect of all classes or who has more influence for good than that man over at the Universalist church."

. . . .

The eight-year-old son of a Massachusetts doctor is not at all impressed with the story of the Good Samaritan. "Poured oil on the wounds, did he! Huh! Anybody with any sense would have known that *iodine* would have been much better!" Truly we have to deal with a generation of critics!

. . . .

Our energetic Pennsylvania Association believes that half a loaf is better than no bread and endeavors to organize Home Departments where Sunday schools are not immediately possible. Not long ago Miss Ellis called upon a gifted young woman, hoping to enroll her as a Home Department member, and found her busily engaged in papering a room. The invitation was extended nevertheless and extended with persuasiveness. "But you are mistaken on one point," said the lady; "I am not a Universalist and could not sign the card which pledges loyalty to your Church." "Then draw a line through that sentence." Thus a happy member was gained. Now comes the surprise. The young lady finds, after studying our lessons, that she really is a Universalist after all, and she is so delighted that she is leading a movement to organize a regular Sunday school. Glad acceptance of the half loaf, with faith, often leads to the whole loaf later on.

The Wayfarer

Young People's Christian Union

THE DIRECTOR'S DATES

Oct. 1. Minneapolis, Minn.

Oct. 4-6. Indiana Convention, Salem Church, Peru.

Oct. 8. New York Convention, Utica.

Oct. 12-14. Massachusetts Y. P. C. U. Convention, Fitchburg.

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WHAT HAPPENED TO MOHAMMED

There were thirteen people present at the New Hampshire Y. P. C. U. Convention. Three of these were young people of the normal Union age. The other ten were the ministers and others who were interested in the young people, in their Union and their work.

One would judge by these figures that the Y. P. C. U. in New Hampshire was as nearly dead as anything could be and still maintain a semblance of life.

But that would be judging by appearances instead of using righteous judgment. The anomaly is that in the Granite State there are five local Unions, every one of them doing from average to very good local work, but with little co-operative effort or interest in the state organization.

The fundamental reason for this is that the young people who are now in active membership in the Union have had almost no opportunity to get together and form those mutual acquaintances which lie at the foundation of organized work. The Y. P. C. U. Convention has been held for years in conjunction with the Convention of the Church, in the latter half of September, after the schools have opened, and in the middle of the week.

Naturally, it has been impossible for the members of the Union, a large majority of whom are in school, to attend the sessions even of their own organization, especially as three of the last four state conventions have been held in churches where there are no local Unions.

Last spring the State Sunday School Association offered to pay one-half the expenses of delegates sent from the Sunday schools to the Ferry Beach Institute. Of the sixteen schools in the state, only three availed themselves of this privilege of being represented at minimum cost at a great educational and inspirational gathering. Those who were in charge of the schools did not realize how much might be done both for some of the young people who give promise of leadership, and for the schools themselves.

The mountain is never going to come to Mohammed, at least until Mohammed starts in its direction. The young people of New Hampshire will have a strong and active state Union when they are given an opportunity to get together and get acquainted, and so far as their state convention is concerned one of two things must be done.

In Massachusetts, Connecticut and New York the young people meet at a different time and place from the Convention of the Church, so that those who are in school can conveniently attend. In Massachusetts about one-fifth of all the Unioners in the state are present at their convention; in Connecticut a considerably larger proportion attend; in New York, with its greater distances, the fraction is smaller. That can be done in New Hampshire, and there will be an attendance of from forty to a hundred, instead of thirteen.

In Illinois the Convention has changed its time of meeting so that its sessions begin on Monday, and the young people begin their meetings on the Friday evening before, closing on Sunday, so that any who can stay or older people who can come early, can attend both conventions. The constitution of the State Convention had to be amended to accomplish this, but when the older people really want the young people around, they will meet them at least half way.

In Minnesota and Indiana a still better plan has been worked out, so that the conventions of the various church organizations are held in the latter part of the week, leading up to the gathering of the amendments, but they are making their young people a conscious part of the denominational life in the state as a result.

We shall have a Y. P. C. U. twice as strong as at present in New Hampshire; a Sunday School Association that can report a fifty per cent increase in membership, a larger increase than that in the service rendered to local schools and churches; and a Convention of the Church larger in numbers and enthusiasm, if Mohammed will start toward the mountain, which then will start to meet him half way.

It is cruel to talk this way about a Convention after enjoying its cordial hospitality and good fellowship. The only reason for doing so is because New Hampshire is far from being the only Mohammed who needs to come to the Mountain.

* *

COLORADO SPRINGS AND PROVIDENCE

Much has been said and more has been thought about what the young people of the Church hope and expect the General Convention will do. What they are very insistent that the Convention shall not do is well described in this editorial comment made by the *Christian Century* regarding the recent Disciples' Convention in Colorado Springs:

"The Disciples' general convention, closing Sept. 9 at Colorado Springs, deserves to be described as a commonplace, routine and, for the most part, uninspiring if not discouraging event. The attendance—in the neighborhood of 2,000 persons, the smallest registration in many years—was large enough to have made a thrilling and notable contribution to current religious endeavor. But the program was made up chiefly of organizational subject matter, and the speakers were largely either the employed officers and agents of the various denominational societies or such churchmen as could be trusted to discuss the means for realizing the practical objectives of these societies without complicating their discussion with debatable issues. It was decidedly a headquarters' program. The restraining and directing hand of the denomination's now well centralized official authority was in control of the program and there was no attempt to swerve the current out of the channel through which the leaders had plainly intended it to flow. There was no opening left by the program makers for spontaneous expression of the delegates even if a debatable theme had been allowed to come under consideration. It was the most unimaginative program and the smoothest running that Disciples have endured or enjoyed in many years."

Stanley Manning,
Director of Young People's Work.
Boston, Sept. 19.

For the Quiet Hour

Love, to be love, must walk thy way
And work thy will;
Or, if thou say, "Lie still,"
Lie still and wait.

Love will not mar her peaceful face
With cares undue—
Faithless and hopeless too
And out of place.

Love here hath vast beatitude;
What shall be hers
Where there is no more curse,
But all is good?

Christina Rossetti.

You must not imagine that the result depends on you, or that a single human soul can be lost because you may fail. The question, so far as you are concerned, is, whether you are to be honored in having a hand in the work that God is doing, and will do, whether you help Him or not.

George MacDonald.

Leaving the secret of the life very much to tell itself is perhaps the best way for most Christian people to bear witness. Such a witness is constant, diffused, wherever the witness-bearer is seen, and free from the difficulties that beset speech, and especially from the assumption of superiority, which often gives offense. It was the sight of "your good deeds" to which Jesus pointed as the strongest reason for men's "glorifying your Father." If we lived such lives there would be less need for preachers.

Alexander Maclaren.

Among Our Churches

New York City Letter

Mt. Vernon.—The Liberal Christian Church is full of courage and the message which comes to me is radiantly cheerful. The original roll of members has been nearly doubled, and will be kept open for charter members till All Souls Day. During the summer a "Wayside Pulpit" was placed as a memorial to the boys who served in the world war. A new church bulletin, up-to-date hymn books, "a real janitor," happy and optimistic people, and Rev. John Sayles at the helm. Mr. and Mrs. Sayles reside at 126 South 1st Avenue, Mt. Vernon. * * **Divine Paternity.**—The Cathedral Church reopened for services Sept. 16. During the summer the interior has been redecorated. Dr. Newton's theme at the opening service was "I Believe." This was the beginning of a course upon the Apostles' Creed, to be continued to January first. A fine congregation was present. The weekly meetings of the young people commence Oct. 2. * * **Brooklyn** earned, forty years ago, its name City of Churches when it had one church for every 2,191 inhabitants; to-day there is only one for every 4,370 persons residing in the borough. * * **Good Tidings.**—Mr. Seth Brooks, of the senior class, Canton Theological School, delivered a wonderfully strong and deeply appreciative address at the President Harding Memorial Service, Aug. 10. The large gathering was enthusiastic in praise of the young man's effort, and equally of his sermon on Sept. 9. Fortunate indeed will be the parish that secures the service of Mr. Brooks upon his graduation next June. * * **Our Father.**—Services of church and Sunday school were resumed Sept. 16. The Boy Scouts have gathered weekly during the summer. The parish and its auxiliary bodies are working to make the fair, Nov. 21, 22, 23, the largest success of the years. The Sunday evening services will commence Oct. 1, with a course of three lectures upon Japan. The slides were made and colored by Japanese artists.* * **All Souls.**—At the opening service Sept. 10 Dr. Grose spoke upon the subject "Glad to Get Back," and evidently the Flatbush people were in the same mood, for there was an unusually large attendance. Dr. and Mrs. Grose thoroughly enjoyed their vacation in California. The gift of a fine new roof of the best asphalt shingles, with copper gutters, was made by Mr. Julius DeLong, a former trustee, assisted by Mr. Manville of the John's Manville Corporation. Mr. Paul Rowley has given a Steinway piano to the Sunday school in memory of his mother. The Men's Club has adopted the title, "The Livest Men's Club in Flatbush," and expects to "live up" to the description. Ladies' Night will be observed Oct. 11. A committee of the trustees has been appointed to arrange an Every Member Canvass. "Mrs. Ethel Freeman Nickelsen, the able and consecrated Supervisor of Young People's Work, is preparing to take courses at the Teachers' Training College, Columbia University, to further equip herself for her work," writes Dr. Grose. And Dr. Grose is again evidencing the ability and consecration in his work that all his parishes testify. All Souls is pulsating with power. * * **Twenty-five Years on Broadway** is the title of an illuminating article by Rev. Dr. C. E. Jefferson, who recently completed a service of quarter of a century at the Broadway Tabernacle. He believes there is "no better place in the world for a church than just on Broadway." "Nothing could induce Trinity to forsake Broadway, nor could anybody persuade the Broadway Tabernacle to change its name. The street on which the church was born in 1840 must be the street of its labors to the end of the days. The church is not named after a saint, but after a street—a very worldly, and in some spots a sordid street—and this baptism of a street into the name of religion is symbolic of the disposition of the Christian faith to claim the whole of human life for God. . . . The Protestant exodus from Manhattan is continuous, and only a small proportion of the present population is connected with Protestant churches." In 1898, declares Dr. Jefferson, "nearly all my people lived within two miles of the church, and they could easily walk to any service. Now they are scattered in all directions. My parish extends from Flushing to Newark, and from Staten Island to Mt. Vernon. These long distances are modifying, in various ways, church administration and life. . . . A down-town preacher in New York preaches every Sunday to two different congregations. . . . With the changes that have taken place a large Sunday school becomes impossible. Pastoral work has also undergone modifications. The old fashion of house-to-house visitation has passed, or is passing, except in those churches where the bulk of the communicants live close to the church. When a man's parish is Greater New York village methods of pastoral services come to an end. Non-churchgoers and strangers are increasingly inaccessible. The apartment hotel is a nut which the minister of to-day can not crack. It is often said that New York is the graveyard of ministers. If that be true it must be because they have so many problems which can not be solved." So writes the successful minister of the Broadway Tabernacle. And this is his conclusion: "In spite of all difficulties the Christian Church in Manhattan is getting on. The work done by it every year was never so great as now."

Thomas Edward Potterton.

Church News and Interests

PERSONALS

Owen D. Young, a trustee of St. Lawrence University and a prominent member of the Universalist Church, has been appointed one of the honorary American vice-chairmen of the committee on arrangements for a world power conference to be held in London in July, 1924, in connection with the British Empire Exposition. Other Americans on the committee include Secretary of the Interior Work, Secretary of Commerce Hoover, and Secretary of Agriculture Wallace. The conference is to consider how the industrial and scientific sources of power may be adjusted nationally and internationally.

Rev. Henry R. Rose, D. D., has finished the work of editing the Century Hymnal for liberal churches which he undertook at the request of the Century Company, New York, and his work has been highly commended by those who have examined this famous old hymnal.

Rev. George A. Miller, formerly of Santa Paula, Calif., is associated with Near East Relief as Field Representative covering Southern California.

The address of Rev. L. C. Nichols, formerly of Utica, N. Y., is now 28 Barr St., Salem, Mass.

Rev. Charles H. Emmons, formerly of Riverside, California, and now Pacific Field Director for Near East Relief, has just returned from a trip in the field where the Near East Relief operates over seas.

District of Columbia

Washington.—Dr. Clarence E. Rice and Mrs. Rice have returned for another year, Dr. Rice preaching Sept. 9 to fifty and on Sept. 16 to about double that number. His text Sept. 16 was "diligent in business, fervent in spirit, serving the Lord," and he made an eloquent plea for the church to "have the goods" and to "advertise." Dr. and Mrs. John van Schaick, Jr., returned to Washington Sept. 14. They have sold their Massachusetts Avenue house in which so many meetings of both national and local interest to our church have been held, and have taken an apartment in Stoneleigh Court, at Connecticut Avenue and L Streets. Dr. van Schaick, who is pastor emeritus of our church, made a brief address after the sermon on Sunday morn-

ing and spoke also to the Sunday school. The colored Baptist church, which made an offer for our church which was accepted by our trustees and by the trustees of the General Convention with additional conditions, is now negotiating for the purchase of Hamline Methodist Episcopal Church. Sunday school opened Sept. 16, with an attendance of thirty-three.

Maine

Oakfield.—Rev. Klaas Oosterhuis, pastor. The season opened Sept. 2, and since the first Sunday we have had increasing attendance. On Sunday, Sept. 16, a delegation of people went to Houlton to attend the Conference of Religious Liberals of Aroostook County. In the evening the Rev. Ulysses Milburn preached a splendid sermon, and the quartet of the Houlton Unitarian church furnished music. A wonderful organ recital was given by Mrs. Archibald of Houlton. The offering taken that evening has been turned over to the Japanese Relief fund.

West Paris.—The Bible Credit Course has been taken by ten young people of the Sunday school, all members of the West Paris high school. Mrs. L. C. Bates was the teacher of the class, keeping a vital interest even to the close of the year. Nine passed the examinations. Too much praise can not be given to this special course—"The Life of Christ."

Maryland

Baltimore.—The Rev. Hal T. Kearns began his work as minister of our church on Sunday, Sept. 9. An unusually large congregation was present to greet him. Mr. and Mrs. Kearns will live at 2101 North Calvert St., and Mr. Kearns will have his office and study at the church. Already the church is taking on new life under Mr. Kearns' leadership. Our church has given $50 for Japan relief and our Sunday school $35. Plans are under way for an installation service for Mr. Kearns and a reception to him and Mrs. Kearns in the near future. Rally Day will be observed in all departments on Sept. 30.

* *

THE OXFORD MEETINGS AND PILGRIMAGES

Among the most successful of summer services have been those held at Oxford, Mass., the town of which Oliver Wendell Holmes said, "After Plymouth, there is no more historic town in Massachusetts than Oxford." Rev. Charles H. Pennoyer of Attleboro became resident minister for the summer and lived in the famous old Clara Barton home at North Oxford, which has been so beautifully restored by the Women's National Missionary Association.

Because of the interest in the whole Universalist movement stirred up by Mr. Pennoyer and the advertising he gave to all the history connected with Oxford, thirty per cent more visitors were received at the Clara Barton birthplace this summer than in the same period formerly. The Home is being kept open till after the General Convention, Miss Lamkin being in charge since Sept. 6.

Mr. Pennoyer took as his main method of advertising a poster, beautifully printed, containing in graphic form much of the history of the town, which he scattered broadcast to churches and to public libraries. Public libraries were especially glad to put it up because, they said, "It is historic."

On the left hand side of the poster there were pictures in perpendicular column of the Clara Barton birthplace, Clara Barton, her lot in the cemetery and of the symbolic figure "The Red Cross in War and in Peace." On the other side of the poster Mr. Pennoyer used pictures of the old church at Oxford, John Murray, Elhanan Winchester and Hosea Ballou.

The entire United States is interested in the fact that Clara Barton was born at Oxford. The great humanitarian always referred with pride to her home church at Oxford. The Universalist denomination is equally interested in the fact that the first two sessions of the General Convention of the Universalist Church, those of 1793 and 1794, were held in the old Universalist church of Oxford where Mr. Pennoyer preached this summer.

In 1793 John Murray was the moderator of the session. In 1794 Elhanan Winchester was made moderator. Hosea Ballou was ordained at the second session. On this occasion and in this old church occurred the dramatic episode told so often of Winchester in the full fervor of his eloquence turning toward young Ballou and pressing upon him the sacred scriptures, telling him he was called to preach.

In his work this summer Mr. Pennoyer has emphasized the fact that the genius of Universalism was cosmopolitan from the start. John Murray was a Calvinistic Universalist, Elhanan Winchester was a millennial and Hosea Ballou a Unitarian Universalist.

The old town of Oxford is distinctly Huguenot. The Edict of Nantes was revoked in 1685. Huguenots settled in Oxford in 1686. The Huguenots moved out for about ten years during the period of Indian massacres, but moved back again. Peter Faneuil of Boston, founder of Faneuil Hall, Richard Olney, Secretary of State for Cleveland, George Beaudoin of Massachusetts and the Sigourney family of Boston, all came from the Oxford Huguenots.

Mr. Pennoyer spoke successive Sundays on the following topics: "God's Everyman, or Full Human Interest in the Religion of a Whole Humanity," "John Robinson," one of his own ancestors (the public library of Oxford was given by a descendant of John Robinson), "The Huguenots," "John Murray," "Elhanan Winchester," "Hosea Ballou" and "Clara Barton." The closing service was on Sept. 2 and as this came only twelve days before the time of the 130th anniversary of the meeting of the General Convention, Dr. Lowe and Dr. Tomlinson attended and made addresses. Both these denominational leaders were at their best. On this day there was a pilgrimage to the Huguenot monument where Mr. Pennoyer spoke and where Dr. Lowe offered prayer, then to the grave of Clara Barton, and finally to the Clara Barton home.

Descendants of the Huguenots and members of the Clara Barton family were present at these services. A little child, Hope Newell Gibson, was christened in the historic old church on this last Sunday.

This reopening of the Oxford church was made possible by the Massachusetts State Convention of Universalists and especially by the warm support of Victor Friend, State President, and of Dr. Leroy Coons, State Superintendent. Victor Friend presented the church with a piano which was received this last Sunday.

Mr. Pennoyer gave the oration at the Community Memorial Service for President Harding in the town hall, Aug. 10.

* *

MURRAY LECTURESHIP TOUR IN PENNSYLVANIA

Oct. 4-14 will be Red Letter Days in Pennsylvania, for we are to have a Murray Lectureship Tour which will visit: Oct. 4, Hop Bottom; Oct. 5, Towanda; Oct. 7, Bradford; Oct. 8 and 9, Girard; Oct. 10, Wellsburg; Oct. 11, Linesville; Oct. 12, Sharpsville; Oct. 14, Smithton. Services will be held at 3 and 7. 30 p. m. each day. Rev. Roderick J. Mooney, D. D., of Auburn, Me., Rev. George A. Gay of Chattanooga, Tenn., and the State Sunday School Missionary will comprise the team.

We want every Universalist in Pennsylvania to attend one or more of these services.

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DR. REED RETURNS AFTER TWO YEARS

After an absence of two years, during which he fought and won a battle for health, Dr. Harry Westbrook Reed again took up his duties as pastor of All Souls Universalist Church Sunday morning. Dr. Reed, attacked several years ago by diabetes, has spent practically all of the time for two years in sanitariums in an effort to regain the strength necessary for him to carry on his work. He finally took up the use of insulin, the newly discovered treatment for diabetes, and this remedy has proved effective. He spent the past summer at Star Lake.

Dr. Reed, as a prelude to his sermon, remarked on the joy he felt at again standing before his congregation as their active pastor.

"All during my illness," he said, "I prayed that I might be given the power to take up my work once more, for I believe life is not worth while unless one has a definite work to do. And I want to thank you people; your many words of cheer

and encouragement did much to lighten the burden I have had to carry."

Dr. Reed read a telegram from Charles R. Skinner of Albany, legislative librarian, congratulating him on his practical recovery and wishing him continued health.

His sermon topic was "Joy in Religion," and he took the text from Nehemiah 8 : 10 and Luke 2 : 10.—*Watertown Times.*

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DEATH OF A PROMINENT LAYMAN

We have received through Stanley Manning, Director of the Y. P. C. U., a telegram from Ellsworth Reamon, National President of the Y. P. C. U., advising us of the sudden death in Minneapolis of Mr. W. L. Harris, president of the New England Furniture and Carpet Company, and a trustee of the Minnesota State Convention, as well as of the Church of the Redeemer. The passing of Mr. Harris, one of our most prominent and influential laymen, is a great loss to the denomination, and the sympathy of the Church at large will be extended, not only to his family but to the Minneapolis church.

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Notices

MINNESOTA CONVENTION

The 58th annual session of the Universalist Convention of Minnesota and its auxiliary bodies will be held at Tuttle Church, Minneapolis, Oct. 4, 5 and 7, 1923, for the purpose of reports, election of officers and any business that may lawfully come before the Convention.

Thomas J. Farmer, Secretary.

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NEW YORK FELLOWSHIP COMMITTEE

Letters of license as minister granted Sept. 7 to Gustav Ulrich and Orin Abbott Stone. Letter of transfer granted to Helene Ulrich to New Hampshire.

George H. Bowers, Secretary.

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MASSACHUSETTS W. U. M. S.

Public Meeting

The Woman's Universalist Missionary Society of Massachusetts will hold a Public Meeting in the Universalist Church, Gloucester, Thursday, Oct. 4.

Morning session. 10 o'clock. Mrs. Amy Hall Mason, District Vice-President, presiding. "Bethany Union," Mr. Frank E. Dewick, president of the Bethany Union. Historical address, Rev. John Clarence Lee, D. D.

Luncheon at 1 o'clock, fifty cents.

Afternoon session, 2 o'clock. Miss Grace F. White, State President, presiding. Devotional period, Rev. John Clarence Lee, D. D. "North Carolina's Message," Rev. Hannah J. Powell.

Afternoon tea and reception at the Sargent-Murray-Gilman House, Mrs. John Clarence Lee, hostess.

To reach church from Gloucester R. R. station, go up Washington Street (south of station), turn on to Pine Street, church is on Pine Street. Escorts will meet guests at all morning trains.

Mary E. Nye,
Chairman Public Meetings.

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CONNECTICUT FELLOWSHIP COMMITTEE

Rev. Hal T. Kearns has been granted a letter of transfer to the Universalist General Convention.

A. N. Foster, Secretary.

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NEW HAMPSHIRE FELLOWSHIP COMMITTEE

Fellowship was granted Sept. 21, 1923, to Rev. Helene Ulrich on a letter of transfer from the New York Convention.

Frank W. Whippen, Clerk.

RAILROAD RATES TO PROVIDENCE

The Railroad Associations have granted a reduced rate of a fare and a half for a round trip to the Providence sessions excepting North Carolina, South Carolina, Georgia, Florida and Canada. This will be on a certificate plan. Each person attending the Convention should read the following regulations which govern the issuing of the certificates.

1. The delegate must ask his railway agent for a certificate when he purchases his ticket. This certificate will enable him to purchase his return trip ticket at one-half fare. The going ticket will be sold at full fare.

2. No certificates will be given with a ticket that costs less than 67 cents.

3. The going tickets may be purchased in any territory on Oct. 19 to 25 inclusive and will be honored for return until Oct. 31 *except* that no certificates will be given in the territory of the Southeastern Passenger Association and in Canadian territory.

4. Those persons coming from south of Virginia may, if they desire, buy to some point in Virginia where they may purchase a ticket to Providence with certificate that will entitle them to purchase a return ticket *to that point* at one half fare.

Those from Canadian territory may follow the same plan upon reaching American territory.

For information write to Rev. J. W. Vallentyne, 124 North Kenilworth Avenue, Oak Park, Illinois, Transportation representative, or Rev. Roger F. Etz, Secretary, 176 Newbury Street, Boston, Massachusetts.

* *

MICHIGAN W. U. M. S.

The Women's Universalist Missionary Society of Michigan will hold its next annual session in connection with the State Convention in the First Universalist Church in Detroit, Oct. 9 and 10, for the election of officers, hearing of reports and such other business as may legally come before them.

Sophia Ashworth, Corresponding Secretary.

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MICHIGAN STATE CONVENTION

The eightieth annual meeting of the Universalist Convention of Michigan, sitting with the Universalist Convention of Olinda, Canada, will be held in Detroit, Tuesday and Wednesday, Oct. 9 and 10.

Tuesday afternoon, Oct. 9. Opening of the Convention. President's Address. Business. Memorial Service conducted by Dr. F. D. Adams of Detroit. Holy Communion.

Evening. Song Service. Addresses of Welcome, Dr. F. D. Adams, pastor, Mr. J. H. Strang, Moderator. Welcoming Response, Dr. A. B. Beresford, Farmington. Occasional Sermon, Rev. George H. Campbell, Olinda, Canada.

Wednesday morning, Oct. 10. Praise Service, Rev. Helen F. Adams, Detroit. First session of Women's Missionary Association. Second session of the Convention.

Afternoon. Second session of Women's Missionary Association. Closing session of the Convention. Address by Rev. L. R. Robinson, Mid-West Superintendent, Chicago, Ill.

6 p. m. Fellowship Supper—seventy-five cents per plate. Mr. William Putt Putnam, toastmaster.

8 p. m. Services installing Dr. F. D. Adams as pastor of the Detroit Church. Sermon by Rev. G. H. Ashworth, Lansing.

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NEW YORK STATE CONVENTION

The 98th annual session of the New York State Convention of Universalists will convene in the Church of Reconciliation, Utica, N. Y., October 9, 10, and 11, for the election of officers for the ensuing year and for the transaction of such other business as may legally come before this body.

G. D. Walker, Secretary.

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NEW YORK W. U. M. S.

The twenty-ninth annual Convention of the Women's Universalist Missionary Society of New York State will be held in the Church of the Reconciliation, Utica, N. Y., Wednesday, Oct. 10, 1923. Election of officers will take place, reports will be given and other business transacted.

Edith W. Johnson, Recording Secretary.

UNIVERSALIST GENERAL CONVENTION

Official Call

The Universalist General Convention will hold its next session in the First Universalist Church, Providence, R. I., beginning at 7.15 p. m., Wednesday, Oct. 24, 1923, to receive reports, elect officers and transact such other business as may legally come before it.

Roger F. Etz, Secretary.

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INDIANA CONVENTION

The seventy-sixth annual session of the Universalist Convention of Indiana and its auxiliaries will be held at Salem church near Peru, Oct. 4-6, for the hearing of reports, election of officers and transaction of such other business as may legally come before the Convention.

Breakfast and lodging free. Other meals 50 cents.

Pearl M. Mock, Secretary.

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DENOMINATIONAL CALENDAR

Oct. 3 and 4. Kansas Universalist Convention, Junction City.

Oct. 4, 1923. Public Meeting Massachusetts W. U. M. S., Universalist Church, Gloucester.

Oct. 9 and 10. Michigan State Convention, Detroit.

Oct. 9-11, 1923. New York State Convention, Utica.

Oct. 12-14. Missouri Universalist Convention, Elmer.

Oct. 20-28, 1923. Universalist General Convention, Providence, R. I.

Oct. 21-23, 1923. Convention of General Sunday School Association, Providence, R. I.

Oct. 24, 1923. W. N. M. A. Convention, Providence, R. I.

Oct. 26, 1923. Special Meeting of the Universalist Historical Society, King's Chapel, Boston.

Oct. 27, 1923. 2 p. m. Biennial Meeting of Universalist Comrades, Providence, R. I. 7.30 p. m. Biennial Dinner of the Universalist Comrades, Providence, R. I.

Nov. 1-4, 1923. Alabama State Convention.

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THE ORDER OF UNIVERSALIST COMRADES

Official Call

The third biennial session of the Order of Universalist Comrades will be held at the First Universalist Church, Providence, R. I., Saturday, Oct. 27, 1923, at 2 p. m. for the consideration of the following business;

1. Election of officers and three trustees for the ensuing biennial period.

2. To transact any other business that may legally come before the session.

Fred C. Carr, National Secretary.

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OFFICIAL CALL—G. S. S. A.

The eleventh annual Convention of the General Sunday School Association of the Universalist Church will be held in Providence, R. I., on Saturday, Sunday, Monday and Tuesday, Oct. 20, 21, 22 and 23, 1923. The business sessions will be held on Monday, Oct. 23. Officers for the ensuing two years will be elected, reports will be heard and acted upon, and policies for the General Association will be adopted.

Each Universalist Sunday school is entitled to send three delegates for its first hundred members or fraction thereof and one delegate for each additional fifty members or fraction thereof.

Carl A. Hempel, Secretary.

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W. N. M. A.—OFFICIAL CALL

The forty-fourth Convention of the Women's National Missionary Association will be held in the First Universalist Church in Providence, R. I., on Wednesday, Oct. 24, 1923, for the receiving of reports for the two years past, the election of officers and the transaction of such other business as may legally come before it.

Marian W. Lobdell, Recording Secretary.

MINISTERS' DAY AT PROVIDENCE

Tuesday, October 23

Morning session. Rev. R. H. McLaughlin, Connecticut, presiding. Devotional Service, Rev. Helene Ulrich, New Hampshire, Leader. Symposium: "Making Our Faith Work," Its Spiritual Ministry, Rev. Frank B. Bishop, D. D., Alabama. Its Healing Ministry, Rev. L. O. Williams, D. D., New York. Its Social Ministry, Rev. Fred A. Moore, Massachusetts. Its International Ministry, Rev. Frank D. Adams, D. D., Illinois. Discussion. Introduced by Rev. A. W. Grose, D. D., New York. "What I Want the Providence Convention to Do and Why." A one hour "free-for-all" who can say it all in *five minutes* each.

12.30. Lunch. During the hour there will be a discussion of "Ministers' Pensions." Rev. Roger F. Etz, Massachusetts, presiding.

Afternoon session. Rev. George F. Fortier, Vermont, presiding. "Reaching the Community." The City, Rev. W. W. Rose, New York. The Country, Rev. M. L. Cutler, New Hampshire. Discussion. Introduced by Rev. R. S. Kellerman, Pennsylvania. Address, "Missionary Education in the Universalist Church." Rev. A. Gertrude Earle, Massachusetts. Messages from Our Outposts. Japan, Rev. Hazel Kirk. Texas, Rev. R. L. Brooks. The South, Rev. George A. Gay. The Far West, Rev. B. C. Ruggles. The Middle West, Rev. Luther R. Robinson. The Negro Missions, Rev. J. F. Jordan, D. D. "In a Nutshell," Rev. James F. Albion, D. D., Maine. Summary of the really good things of the day to drive home facts about out.

5.30. Fellowship Dinner. Rev. George C. Baner, Ohio, Toastmaster.

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PROVIDENCE CONVENTION

Wednesday, Oct. 24. 7.15 p. m. Call to order and Roll Call. Service of Worship. Occasional Sermon, Rev. William H. McGlauflin, D. D., Pennsylvania.

Thursday, Oct. 25. 9 a. m. Devotional Service. Business session. Special Order: Introduction of Resolutions and Memorials.

7.30 p. m. Public Meeting. Theme: "Evangelism." Rev. Walter Macpherson, Illinois. Rev. Charles H. Pennoyer, Massachusetts.

Friday, Oct. 26. 9 a. m. Devotional Service. Business session: Reports. Election of officers.

2 p. m. Business continued. Conference on Methods.

5 p. m. Reception by W. N. M. A.

7.30 p. m. Public Meeting. Theme: "Religious Education." Victor A. Friend, Massachusetts, presiding. Professor O. W. Warmingham, Massachusetts. Rev. Richard E. Sykes, D. D., New York.

Saturday, Oct. 27. 9 a. m. Devotional Service. Business continued.

Afternoon. Biennial meeting of the Order of Universalist Comrades.

Evening. Banquet for men under the auspices of the Universalist Comrades and for women under auspices of the W. N. M. A.

Sunday, Oct. 28. 10.30 a. m. Service of worship. Communion Service. Sermon: Rev. Ashley A. Smith, D. D., Maine.

7.30 p. m. Mass Meeting. Theme: "The World Outlook." Rev. John van Schaick, D. D., Editor of *Universalist Leader*. President W. H. P. Faunce of Brown University, Providence.

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MID WESTERN SUNDAY SCHOOL INSTITUTE

The Mid-western Sunday School Institute will be held at Unity Church, Oak Park, Oct. 9-12.

Tuesday, Oct. 9. 2 p. m. Mrs. Mayer-Oakes, "A Unified Program for the Church School." Dr. M. W. Lampe, "Building an Understanding of Religion." Demonstration of Dramatic Work.

6 p. m. Supper served by the ladies of Unity Church. Young People's Work discussed by Mr. Robert McAllister.

8 p. m. Mrs. R. H. Clinton, "The Value of the Drama in Religious Education." Rev. J. B. McKendry, "The History of Religious Education."

Wednesday, Oct. 10. 9.30 a. m. Mrs. James W. Vallentyne, "The Sunday School and Missions." Mrs. Mayer-Oakes, "Building Character through Service."

12. Departmental Sunday School Luncheon, served by the ladies of Unity Church.

2 p. m. Rev. F. R. Godolphin, "The Spirit of Worship." Rev. L. Ward Brigham, D. D., "Universalist Achievements."

Special Men's Night. 8 p. m. Rev. J. B. McKendry, "The Week-day Movement in Religious Education." Superintendents' Conference, led by Mr. Robert Davids.

Thursday, Oct. 11. 9.30 a. m. Rev. F. R. Godolphin, "The Spirit of Worship." Rev. L. Ward Brigham, D. D., "The Universalist Outlook."

2 p. m. Mrs. James W. Vallentyne, "Methods in Missionary Work," with exhibits. Mrs. R. H. Clinton, "How to Promote the Drama in Your Own School," accompanied by demonstration of dramatic work by class of girls.

6 p. m. Supper served by the ladies of Unity Church. Young People's Work discussed by Mr. Robert McAllister.

8 p. m. Mr. Paul E. Zimmerman, "How to Teach Children to Sing." Prof. William L. Bailey, Northwestern University, "Finding the Thought of Jesus."

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GENERAL SUNDAY SCHOOL ASSOCIATION

Eleventh Annual Convention

Saturday, Oct. 20. 10 a. m. Institute. "Fundamentals for Little Children." Miss Susan M. Andrews. Institute. "Sunday School Equipment." Miss Elizabeth Randall.

2.15 p. m. Institute. "Psychology in the Sunday School." Prof. Clarence R. Skinner. Institute. "The Christian Home." Rev. Caroline Clark Barney.

7.30 p. m. Institute. "Teaching Biblical Geography." Dr. Mabel I. Emerson. Institute. "The Superintendent." Mrs. Lillian C. Shaw.

Sunday, Oct. 21. 10.30 a. m. Preaching Service, Rev. Fred Atkins Moore. 12 m. Sunday school. Mr. D. B. Goff, Superintendent. Talk to Children, Rev. George E. Huntley, D. D. Talk to Adult Class, "Palestine in 1923," Dr. Mabel I. Emerson.

3 p. m. Institute. "The Children and Missions." Mrs. Josephine Folsom. Institute. "Training the Teachers." Mrs. Nellie E. Friend.

7.30 p. m. Platform Meeting, Rev. Francis W. Gibbs, presiding. Address. "East and West in Universalism." Rev. Hazel I. Kirk. Address. "The Future of Religious Education." Hon. Roger S. Galer.

Monday, Oct. 22. 9 a. m. Devotional Service. Institute. "Enlisting Our Workers." Rev. Roderick J. Mooney, D. D. Business Session. Reports.

2 p. m. Business Session. Action on Report of Committee on Recommendations. New Business. Election of officers.

6.30 p. m. Supper at the Church of the Mediator.

7.30. "A Good Sing." Mrs. Stella Cushing. Two Sunday School plays under the direction of Miss Mary Slaughter.

Tuesday, Oct. 23. Forenoon and afternoon. Group Conferences (not open to ministers) under direction of Mr. Carl A. Hempel. 9.45 a. m. "The Elementary Child," Mrs. Sarah Morgan Mercer. "The Home Department," Mrs. Mary I. Chamberlain. "The Y. P. C. U. and the Sunday School," Mr. Granville Hicks. "Missionary Tasks and Teachings," Miss Jennie Lois Ellis.

2 p. m. "Sunday School Administration," Mr. Samuel T. Cushing. "The Daily Vacation Bible School," Mrs. Janet Blackford. "Story Telling," Mrs. Katherine Haskell Ball. "Sunday School Ideals and Lessons," Mrs. Elizabeth Marshall Perkins.

7.30 p. m. Platform Meeting. The Word of the General Convention. Address, "Money," Rev. Harry Adams Hersey. Address, "The Educational Service of the Christian Church in the Twentieth Century," Prof. Luther A. Weigle.

* *

STUDENTS COMING TO BOSTON

We know that many students from Universalist families will come to Boston this fall. The undersigned will appreciate being advised of same by parents, friends, or ministers.

Rev. Fred Atkins Moore.
Beacon Universalist Church,
286 Harvard St., Brookline, Mass.

GENERAL CONVENTION COMMITTEES

In accordance with the vote of the Detroit Convention, President Galer has appointed the following to act as chairmen of the various Convention Committees:

On Nominations: Rev. Leroy W. Coons, D. D., 176 Newbury St., Boston, Mass.

On Resolutions: Rev. James Vallentyne, 124 North Kenilworth Ave., Oak Park, Ill.

On Official Reports: Hon. Abram Zoller, Little Falls, N. Y.

* *

Obituary

Mrs. Hannah Fairbank Goodnow

Mrs. Hannah Fairbank Goodnow, the oldest member of the Church of Our Savior in Waltham, passed away on Sept. 17, at the age of ninety-five.

She was born in Sudbury, May 9, 1828, the daughter of Mary Spring and Colonel Drury Fairbank. Mrs. Goodnow was descended from George Fairbank, the second son of Jonathan Fairbank, who settled in Dedham in 1636, and where the old homestead now stands, owned by the Fairbanks' Association. On July 19, 1848, she was united in marriage with Aaron M. Goodnow of Sudbury in that town. Mr. Goodnow died April 19, 1854. For more than fifty years she has resided in Waltham, where she was widely known and had many friends. She has been confined to her room nearly five years and for many weeks has been a great sufferer.

She was a member of Dorothy Brewer Chapter, Daughters of the American Revolution. Her grandfather, Jonathan Fairbank, served in the Revolutionary War, being on the Lexington Alarm Roll.

She is survived by one daughter, Mrs. Ella D. Whitney, with whom she made her home, five nieces, and a nephew.

Services were held at the home of her daughter, conducted by her pastor, Rev. H. H. Hoyt. He was assisted by Dr. George E. Huntley, at one time her pastor in Framingham, Mass.

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For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Crackling

At a transfer station a man was waiting patiently for a street-car, when a woman, highly excited, rushed up to him and cried: "Are you the man here?"

"I don't understand," he said.

"Are you the man here?" she repeated.

"No, madam," he said, concealing a smile. "The man here is that man over there."—*Capper's Farmer.*

* *

The four-year-old son of E. F. Benson, whose best-known story is "Dodo," has written a bit of fiction which is complete according to the rules: "Once there was a merderer with yellow eyes. And his wife said to him, 'If you merder me you will be hanged.' And he was hanged on Tuesday next."—*Christian Register.*

* *

Mrs. Williams suffered a badly wrenched knee, but aside from a broken top, and windshield, no other damage was apparent.—*From an account of an auto accident in the Weiser Semi-Weekly Signal, (Idaho).*

* *

"Who was George Washington, Nellie?" asked the teacher of a little girl in the primary department.

"He was Mrs. Washington's second husband," was the unexpected reply.—*Exchange.*

* *

"O horse! you are a wonderful thing; no buttons to push, no horn to honk; you start yourself, no clutch to slip; no spark to miss, no gears to strip; no license-buying every year, with plates to screw on front and rear."—*American Forestry.*

* *

A bad break in a curate's sermon is reported. After appealing to the old with "You old men with hoary head," he turned to the young men with the appeal, "And you young men with your blooming cheek." He tried to change the phrase, but it was too late.—*Christian Life.*

* *

It was knocking-off time in an Irish shipyard, and one of the men shouted: "Any av you fellows seen me waistcoat?"

Pat looked around. "Why, shure, Murphy," he exclaimed, "ut's got it on ye have."

"Begorra, Pat," said Murphy, solemnly, "an' so Oi have. And ut's a good job you was noticin' the fact, otherwise Oi'd have gone home without it."—*Exchange.*

* *

"A fine stenographer you are! Call yourself a typist and don't know how to put a ribbon in a typewriter."

"Does Paderewski know how to tune a piano?"—*Life.*

* *

Jaspar: "Many a wise word is spoken in jest."

Jumpupper: "Yes, but they can't compare with the number of foolish ones that are spoken in earnest."—*Life.*

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